

BURTON
APR 1 1937

FEBRUARY
1937

In This Issue

CHINA IS
4,000 YEARS
OLD AND
25 YEARS
YOUNG

By
Joseph Taylor

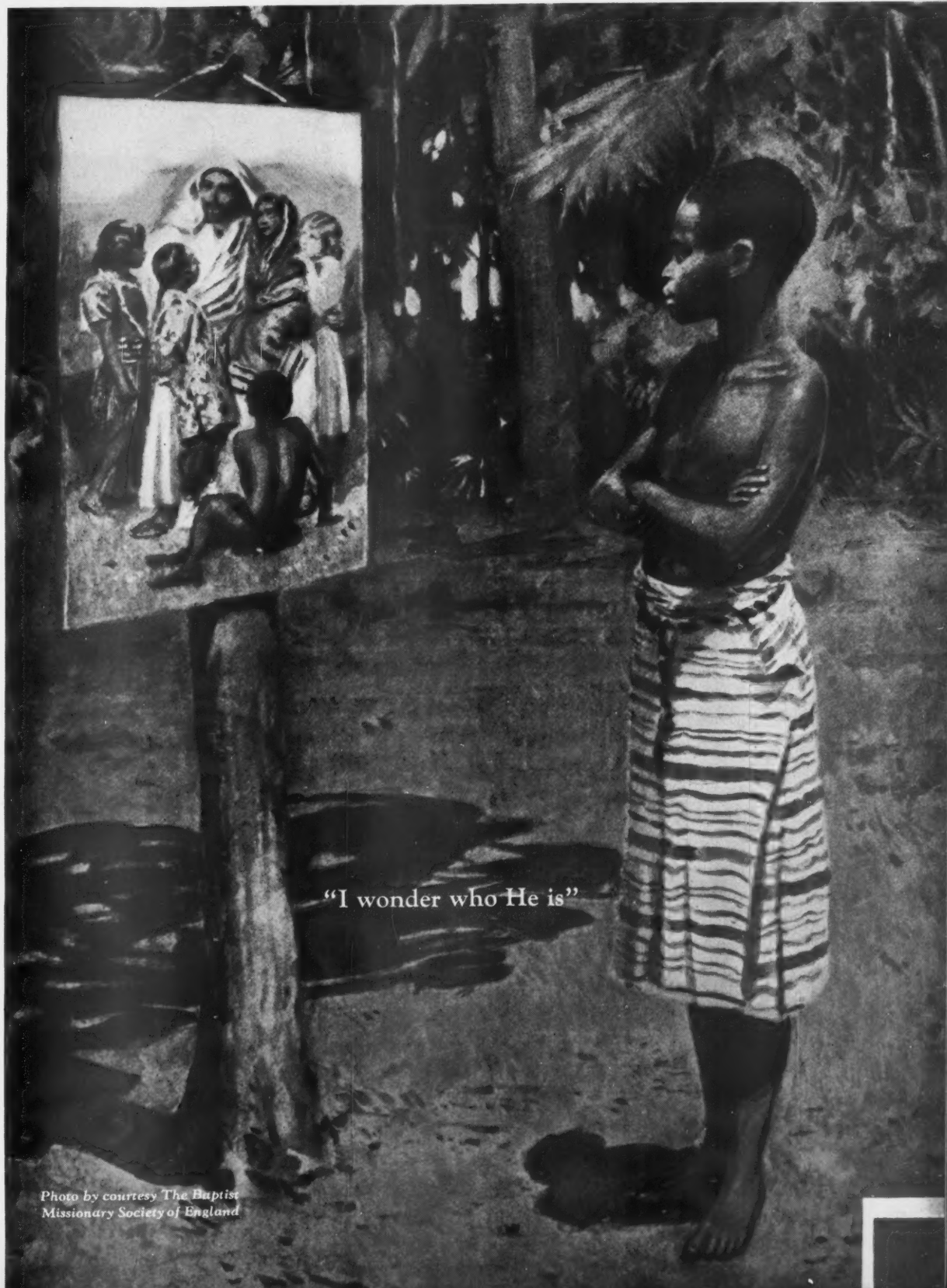
OUT OF
RACIAL
MISERY
INTO
RADIANT
LIVING

By
Frank A. Smith

VOLUME 28
NUMBER 2

An International Baptist Magazine

MISSIONS



"I wonder who He is"

Photo by courtesy The Baptist
Missionary Society of England

For a Program based on this issue of MISSIONS, see page 126.

Are You Going to Europe Next Summer?

This announcement should be of special interest to Baptist young people who are planning to visit Europe during the coming summer.

The Youth Committee of the Baptist World Alliance has arranged for the 2nd International Youth Conference, August 7-13, 1936, in Zurich, Switzerland.

Six years ago, in August, 1931, the first such conference was held in Prague, Czechoslovakia. More than 400 young people from 16 dif-

ferent nations were present. Attendance is expected to exceed 1,000 this year.

With improved financial conditions in the United States, a large American delegation is anticipated. Baptist young people planning to tour Europe next summer are urged to include Zurich.

WHO'S WHO

In This Issue

Miles M. Fisher is professor of Church History at the Virginia Union University, Richmond, Va.

Elizabeth Knabe is on the faculty of the University of Shanghai and has been a missionary in China since 1929.

P. A. MacDiarmid is a missionary in Belgian Congo, in service since 1906.

Grace A. Maine is a missionary of the Woman's Society in Burma, in service since 1926.

William C. Osgood is a missionary in Bengal Orissa, in service since 1928.

H. M. Smith is Dean of Religion at Bishop College, Marshall, Texas.

Frank A. Smith, former secretary of the Home Mission Society, is now a special representative of the Board of Education.

Joseph Taylor is a missionary in West China, in service since 1903. He retires this year.

Alice Veeraswamey is Dean of the Woman's Foreign Mission Society's girls' school in Nellore, South India.



He Is Not a Baptist!

RECENTLY THIS GENTLEMAN SAID:

"You may say that six years ago I placed \$40,000 with The Ministers and Missionaries Benefit Board for a life annuity. I am so well pleased that I would gladly turn over half a million dollars to you now if I could do so."

Any person may arrange for an annuity contract and have a dependable income for life.

For the financial record of this Board, please send for a FREE copy of its latest Annual Report with balance sheet and full list of investments showing book value, market value, and annual income of each item.

State your birth date so that we can indicate to you the annuity rate to which you are entitled

THE MINISTERS & MISSIONARIES BENEFIT BOARD

152 Madison Avenue, New York, N. Y.

Our FREE CATALOG Saves

Money for Foreign Missionaries

FOREIGN MISSIONARIES everywhere have confidence in our Missionary Bureau as the most economical source for personal supplies and mission equipment of high quality.

SECRETARIES and Purchasing Agents of Foreign Missions find that our free catalog, with its 45,000 separate items, and our special discount list enables them to save money for their stations.

MISSION Boards can economize by selecting hardware, paints and other building materials from our catalog, for shipment abroad.

If you wish a Montgomery Ward Catalog, for export use only, write TODAY for a free copy.

MONTGOMERY WARD

Dept. C

Export Missionary Unit, CHICAGO, U.S.A.

Communion Ware of Quality

Best Materials
FINEST WORKMANSHIP

ALUMINUM or SILVER PLATE
Individual Glasses

Lowest Prices. Send for Illustrated Catalog

INDIVIDUAL COMMUNION SERVICE CO.
Room 301 1701-1703 Chestnut Street, Philadelphia, Pa.

A FRIENDLY SUGGESTION

You surely will enjoy this issue. Why not subscribe for a friend?

Address: MISSIONS
152 Madison Avenue, New York

QUESTION BOX FEBRUARY

NOTE.—Questions are taken from all pages and occasionally include advertisements.

The Question Box Contest is open only to subscribers.

1. Who was worth the cost of an entire institution?
2. What society has 84 women life members?
3. Who is said to have paid a bribe of \$5,000 per vote?
4. Who presented a paper on "the technique of the peace maker"?
5. Where was Dr. Lerrigo a guest speaker?
6. Who served under three college presidents?
7. What pastor divided his city into 24 districts?
8. What faces violent opposition?
9. What school is in St. Augustine, Fla.?
10. Who made a special study of Abraham Lincoln?
11. What was completed September 3, 1936?
12. Where is biological science increasingly popular?
13. Who lost an umbrella?
14. Who has been the recipient of many honors?
15. What journey made in two days formerly required 10 days?
16. What bride wore a beautiful sari with veil with her wedding costume?
17. Who was ransomed by Henry Richards?
18. What takes away dirt better than soap?

QUESTION BOX PRIZES

New Rules for 1937

For correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1937, to receive credit.

You Are Invited to Join Christian Fellowship Tour No. 5 to ALASKA



Inside Passage to Alaska

For the fifth consecutive year, this magazine, in co-operation with others of the Religious Press Association, will sponsor a Christian Fellowship Cruise to Alaska. The 1937 tour will include Rainier National Park, Lake Louise and Banff. The Alaska adventure will extend to Seward with opportunity to visit Matanuska Valley.

Read what former tour members think of Christian Fellowship tours, then start planning NOW for a summer travel experience beyond compare.

Miss Alice Wilson, Valley Forge, Pa.—
"We frequently talk about our trip and what a wonderful time we had with the congenial people who made up the party."

Miss Harriet J. Berg, Brooklyn.—
"I am re-living last summer's experiences many times over again. My enthusiasm over the trip has not at all waned."

William B. Kropp, Philadelphia.—
"I believe every member of the party had a grand time, due in no small part to the capable management of the tour."

Miss Lena Smith, Hilton, N. Y.—
"It was a wonderful trip all the way... I enjoyed every bit of it."

Mrs. Ruby F. Weston, Westfield, N. J.—
"I think I have fully convinced my friends that all the way through it was more than up to my expectations."

George E. Watson, Greenwood, S. C.—
"May I again say to you that I enjoyed to the fullest my trip to the West and Alaska... I have already recommended the Alaska trip to some friends of mine."

Mr. Edward Krancher, Brooklyn.—
"What you say is true in every detail as to scenery, the waters, the wild life and snow-capped mountains... the many cases where the beauty and handiwork of God was revealed..."

Mary E. Van Arsdale, Los Angeles.—
"All my memories of the trip to Alaska are most pleasant."

Miss Nellie C. Burkett, Needham, Mass.—
"The courteous treatment received on every hand, as well as the Christian Fellowship within the party, made the trip one long to be remembered."

If you would like Alaska literature and itinerary of the 1937 Christian Fellowship Tour (when ready), please write to

MR. H. R. BOWLER
152 Madison Avenue, 15th Floor
NEW YORK CITY

MENTION THIS MAGAZINE WHEN WRITING TO MR. BOWLER

MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.
COMMITTEE ON PUBLICATION: J. J. Allen, G. P. Beers, W. H. Bowler, T. F. Chambers, S. B. Hazzard, W. A. Hill, P. H. J. Lerrigo, Miles W. Smith, G. L. White, Janet S. McKay, Mrs. George Caleb Moor, Chairman, Mrs. K. S. Westfall
Publication Office, 10 Ferry Street, Concord, N. H. Executive and Editorial Offices, 152 Madison Avenue, New York City

Entered as second-class matter at the Post Office at Concord, N. H., under the act of March 3rd, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920. PRINTED IN THE UNITED STATES OF AMERICA

MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

Editorial and Subscription Office, 152 Madison Ave., New York City

Address all correspondence to the New York Editorial Office

For subscription rates see page 128

Vol. 28

FEBRUARY, 1937

No. 2

In This Issue

FEBRUARY FEATURES

FOUR THOUSAND YEARS AND TWENTY-FIVE YEARS.....	Joseph Taylor	74
WHEN THE CANOE CAPSIZED IN THE CONGO RIVER.....	P. A. MacDiarmid	82
WAS KIPLING WRONG?.....	Alice R. Veeraswamey	86
OUT OF RACIAL MISERY INTO RADIANT LIVING.....	Frank A. Smith	96
CATHOLICS AND COMMUNISTS THE NEGRO'S FRIENDS?.....	H. M. Smith	101
FROM WHITE BOSTON TO NEGRO RICHMOND.....	Miles M. Fisher	104

EDITORIALS

AMERICA'S FORGOTTEN RACE.....	71
THE WORLD TODAY.....	72
PERSONALITIES.....	92
NINE BIRTHDAYS FOR NINE HONORABLE MEN.....	93
HE CHOSE THE NAME OF PEACE AND WAS SADLY DISILLUSIONED.....	94
AMERICAN CHRISTIANS SHOULD BLUSH OVER THIS CHURCH DISCIPLINE.....	93
JEWS AND CHRISTIANS NEED TWO DAYS.....	94
EDITORIAL COMMENT.....	95
THE GREAT DELUSION.....	95
RACE BROTHERHOOD (DEVOTIONAL).....	100
THE EDITOR EMERITUS SAYS.....	108

OF GENERAL INTEREST

THE PARABLE OF THE SOWER	<i>C. A. Wells</i>	67
FACTS AND FOLKS		81
THE WORLD FELLOWSHIP OF BAPTISTS		88
REMARKABLE REMARKS		88
NEWS FROM THE WORLD OF MISSIONS		89
FOR OLD-FASHIONED PARENTS AND MODERN YOUTH	<i>Alice Knabe</i>	89
EVALUATION PROGRESS IN BENGAL-ORISSA	<i>William C. Osgood</i>	90
LITTLE JOURNEYS TO GENEROUS GIVERS	<i>G. Clifford Cress</i>	105
THE LIBRARY		106
BAPTISTS AND THE NATIONAL PREACHING MISSION		110
MISSIONS CROSS WORD PUZZLE PAGE		125

THE DEPARTMENTS

THE CONFERENCE TABLE.....	109
WOMEN OVER THE SEAS.....	112
TIDINGS FROM THE FIELDS.....	114
MISSIONARY EDUCATION.....	116
ROYAL AMBASSADORS.....	117
WORLD WIDE GUILD.....	118
CHILDREN'S WORLD CRUSADE.....	120
THE OPEN FORUM OF METHODS.....	123

CAUGHT BY THE CAMERA

ABRAHAM LINCOLN STATUE (In the Riverside Church).....	70
OTHER ILLUSTRATIONS (Listed in detail).....	128

The 44th Month!

December with its summer weather, at least in New York, lifted the thermometer to a high record. It also lifted MISSIONS' subscription total to a high level.

Subscriptions received totalled 5,339, as compared with 5,267 in December, 1935, or a net gain of 72 for the month.

Thus three records were broken.

(1) December brought the largest monthly total of subscriptions in six years.

(2) It was the 44th consecutive month to register a gain.

(3) It crossed the 5,000 mark for the 3rd time since the upward trend began in 1933.

Again MISSIONS can only express sincere gratitude for this continued evidence of reader interest. It pledges to do everything possible in this new year to furnish a magazine that will make the 5,339 December subscribers so satisfied with their investment that when next December comes around, they all with one accord will promptly renew.

LETTERS

From the Editor's Mail Bag

I am an ex-soldier in the United States Army, but even if I had never worn a uniform I should be surprised and disappointed at the resolution of the B.Y.P.U. refusing to support our government in any war unless our country is invaded, at which time "we reserve the right to decide as individuals what we shall do." Does "any war" include a civil war such as communists are planning to bring about? In spite of this resolution, I hope that few Baptists will take refuge behind "conscientious objections" to avoid defending their country. I believe also that if any of those who voted for this resolution were in a besieged foreign city they would rejoice to see an American column of troops come marching to their rescue. So I do not agree with your editorial praising this

disloyal expression of the B.Y.B.U. and criticising the resolution of the Northern Baptist Convention. The latter is a clear and patriotic statement and should be satisfactory to every loyal citizen.—*Meredith Hanna, Philadelphia, Pa.*

I heartily agree with what you quote on page 541 in November *MISSIONS*, "In the geography of the Kingdom of God, there should be no place for a Mason and Dixon Line." I have spent half of my life under the wing of the Southern Baptist Convention and half under that of the Northern. However, I do know though that as long as the editor of *MISSIONS* takes such an unnecessary slap at his southern hosts as in the editorial, "Two Negro Baptists and Two Thousand White Baptists," the Mason and Dixon line will remain. If it was unintentional, it was nevertheless unkind. The southern Negroes I have known would not have been interested in attending the Luther Rice Centennial even if they had been invited. There is a Negro problem here in the north and that editorial smacks of leaving the beam in your own eye, while looking for the mote in your brother's eye.—*Mrs. R. B. Bagby, Evanston, Ill.*

First, let me congratulate you on that splendid strong note of real religion sounded so persuasively and yet so prophetically in your editorial, "Two Negro Baptists and Two Thousand White Baptists." Second, let me emphasize this congratulation with my check herewith for a year's subscription to *MISSIONS*.—*H. M. Smith, Marshall, Texas.*

Permit me to correct two statements in the December issue. The Church of the Nativity at Bethlehem (page 585) was built in 330 by the Emperor Constantine instead of in 230. The small house of worship in Jerusalem is not "the only Baptist church in Palestine." Fully ten years earlier a Baptist church was erected in Nazareth. When Dr. George W. Truett in 1923 visited Nazareth with a company of Southern Baptists, mostly from his church in

(Continued on next page)

The Parable of the Sower

A CARTOON BY CHARLES A. WELLS



A SOWER went forth to sow good seed over the earth. And he did it widely and diligently.

But while the church at home slept, selfish men went out with evil seed. And they also widely and diligently sowed such seed over the earth wherever all the good seed had fallen.

And it came to pass that in later days the good men of the church awakened to find the fields which had been sown with good seed, tangled and choked with evil seed until the plants of righteousness could scarce be found therein.

So the good men of the church did call the sower of righteous seed to account. And they said unto him, "What of the seed we sent you out to sow? Behold everywhere are weeds and tares."

And the sower of good seed said, "I cried unto you many times that evil seed was threatening our harvests, but behold, you slept. Now that you are awake, perhaps these fields may be cultivated anew that new harvests of love, brotherhood and peace may arise to bless the children of men."

—CHARLES A. WELLS.



Wilma Hewit

THESE THREE

*Do not allow
their college
classes to in-
terfere with
their college
education*



Julia Province



Robert Slaughter

FRANKLIN COLLEGE has an Individualized Study Plan whereby more ambitious students may be excused from regular class attendance in Junior or Senior years in order to study independently under the guidance of the faculty member of their choice.

This plan enables them to read widely, to conduct independent research, and to have the advantage of intimate conferences in the field of their greatest interest.

The three Franklin College students pictured on this page are majors in Sociology. Miss Hewit is studying the social psychology of adolescent girls; Miss Province is analyzing the social problems of an Indiana county; and Mr. Slaughter is reconstructing the social organization of an ancient Hebrew village. All three projects are closely related to their chosen life work.

Such students do not wait for graduation day to "commence."

If YOU are an AMBITIOUS student, why not try such a plan. For particulars write to

**PRESIDENT W. G. SPENCER, LL.D.
FRANKLIN, INDIANA**

Dallas, Texas, they became "impressed with the possibilities for a mission in this home town of Jesus." So they secured a suitable site and a neat and commodious edifice was built for which Mr. and Mrs. G. W. Bottoms furnished the means. It carries on its façade in large letters the inscription, **FIRST BAPTIST CHURCH**. A bronze tablet within commemorates the interest and names of Southern Baptists who made this enterprise possible. In December, 1935, Dr. Truett and Dr. Rushbrooke visited the church on their way to the mission centenaries in India. Both spoke to a large congregation while pastor Musa presided. —Rev. J. Heinrichs, Canton, Ohio.



I read your editorial regarding **MISSIONS Fellowship Subscription Fund** and I came to think. About 15 years ago I was Club Manager for **MISSIONS** in a Baptist church in one of our western states. When it came time to send the money for my club, I was too poor to send for my own subscription. I so stated but through some other subscriber's generosity, the magazine was sent to me free for a year and a nice letter came from the Editor. Things have changed for the better and I am still reading **MISSIONS**. While I am not rich, I can spare the enclosed check to help someone else to get the magazine. I do not wish to give my name.—*Just one who likes MISSIONS.*

NOTE.—Anonymous letters are seldom published in any magazine, but **MISSIONS** gladly makes exception in this case and hereby thanks the unknown friend for the contribution to the Fellowship Subscription Fund.—Ed.

Did Your January Issue Reach You Late?

If your January issue arrived late, *blame it on the Editor.*

The printing house was instructed specifically NOT to mail January copies until after Christmas so as to avoid having them lost or side-tracked or delayed in the unprecedented congestion of greeting cards, letters and packages carried in the mails just before Christmas.

What CAUSE Will You Remember This Year?



WILLIAM J. CLARK, D.D.

BEFORE the Negro in the United States can come to the place all good people feel that he should occupy, he must have proper leadership. The development of these leaders means untold blessings to the Negro race in the days which are at hand.

Our University is a worthy institution, which is helping in an outstanding way to make leaders of our gifted Negro young men and women—leaders in religious, educational, commercial, and civic life and leaders in home life. It is seeking to send out just such men and women and it is succeeding in a remarkable way.

It is cheaper, and in every way better, for these prospective leaders to get their training here in the South among their own race than in the North among another race.

The depression made the way difficult for all educational institutions. It struck us a particularly hard blow. Negroes, as a rule, are not found among "panhandlers" in our great cities, but the Negro race suffered as greatly as others. What our people can do for us they gladly do, but too much cannot be expected of them now or in the near future. So our friends everywhere, but especially in the North, are our hope and dependence at this time.

Perhaps YOU are wondering how you can invest some of your money to the best advantage. We wonder if there is any cause in the world which can use money more to the glory of God than our institution with its hundreds of needy and aspiring students.

Why not put the Virginia Union University among the good causes which you are going to remember this year?

We need and must have gifts and so I crave the opportunity of sending you full information about the situation that confronts us. Will you not give me that privilege?

WILLIAM J. CLARK, *President*

VIRGINIA UNION UNIVERSITY
Richmond, Virginia



Clinic CLOSED

Nurse and

Doctor **WITHDRAWN**

Sick **NEGLECTED**

**MAKE YOUR GIFT
WORTHWHILE
AND MAKE IT NOW!**

•
**WOMAN'S
AMERICAN BAPTIST
HOME MISSION SOCIETY**
152 Madison Avenue, N. Y. C.



*"I was sick and ye
visited me not"*

•
Northern Baptists stand condemned before the judgment bar of Christ unless the **FORWARD FUND** reopens this Christian ministry in Santa Ana, El Salvador. This is only one of many stations left vacant for lack of support.

ABRAHAM LINCOLN

A STATUE IN THE
CHANCEL SCREEN
OF THE RIVER-
SIDE CHURCH IN
NEW YORK CITY

¶ There are seven panels in the chancel screen of this well known church. In the center of each panel stands a figure representing Christ.

¶ In the 4th panel He is typified as the One who went about doing good. Standing with Him are figures representing such characters as the Earl of Shaftsbury, St. Francis of Assisi, John Howard, the prison reformer, Florence Nightingale, William Booth, founder of the Salvation Army, and Abraham Lincoln.

¶ The Great Emancipator is flanked on one side by Booker T. Washington, famed Negro founder of Tuskegee Institute, and on the other side by General Samuel C. Armstrong, founder of Hampton Institute.

¶ These three men are colleagues in this panel section for what they have meant as friends of the Negro race in the United States.



Courtesy of The Church Monthly

Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?

*From the first Inaugural Address by
Abraham Lincoln, March 4, 1861*

MISSIONS

VOL. 28, NO. 2



FEBRUARY, 1937

America's Forgotten Race



RESIDENT ROOSEVELT, in his address at Howard University, said to his Negro audience,

Among American citizens there should be no forgotten men and no forgotten races. It is a wise and truly American policy.

On the same occasion Dr. Mordecai Johnson, Howard University President, referred to the Negro as "the most disadvantaged tenth of America's population."

Events in 1936 again confirmed the fact that President Roosevelt's idealism and President Johnson's realism are as far apart as the poles.

The Negro is America's forgotten race. Last year's lynching record proves it. Once more the United States stands humiliated and disgraced before the civilized world because of the mob violence that took the lives of 9 Negroes. And even when the law was allowed to take its course, as at a legalized Negro execution in Kentucky, it was made the occasion of a picnic holiday in which 10,000 white men, women and children paraded the streets all night so that their barbarous curiosity might not miss the dreadful spectacle at dawn. It was reported all over the world. The Editor of MISSIONS read about it in a newspaper on a train in Germany. A Kentucky missionary in South America wrote that he never felt more disgraced and shamed in his life than when he read the story in a Brazil newspaper. And he sadly concluded, "Kentucky now needs missionaries more than does Brazil."

Our returning prosperity reveals the Negro as the forgotten race. When the depression set in, he was the first to be fired; today he is the last to be rehired, especially in the Northern states.

Our educational system likewise forgets him. According to the Julius Rosenwald Foundation,

each year the entire South spends for education an average of \$44.31 per *white* pupil but only \$12.57 per *Negro* pupil.

The Negro is still the race forgotten by the church. The absence of Negroes at the Luther Rice Centennial has already been commented upon. Concerning the joint session of Baptists at St. Louis, *The Mission Herald* said:

There was not the slightest indication that Northern and Southern Baptists believe that Christ could unite the hearts of all Baptists in the United States, irrespective of color.

And it will be a long time before the National Preaching Mission can give a completely satisfying explanation for what happened in Atlanta, Georgia, where 64 meetings were attended by more than 50,000 people. Although Atlanta's population is 50% colored, the local committee nevertheless refused Negro participation on the program. So the Negroes boycotted the meetings. An Atlanta police official is reported to have said, "They made a mess of things here about the Negro."

In this composite picture of white injustice to a colored race, one heartening incident occurred on Armistice Day, in Winchester, Virginia. At the American Legion annual banquet, 12 Negro legionnaires sat at dinner in the same room with 150 white legionnaires. *The New York Times* reported, "Not since the Civil War have Negroes and white persons met in such an atmosphere of equality as observed tonight in the dining hall of the most prominent hotel in this city."

In the slow march toward racial brotherhood and in remembering that America has a forgotten race, it is a sad reflection on Christendom to have a war organization miles ahead of the Christian church.



The World Today

Current Events of Missionary Interest



A little mother of India. Still a child herself, she was married and now has the responsibility of bringing up her own child



The new law to restrain child marriage in India, if rigidly enforced, will do much to remedy this major social evil

Marriage at 14 for Girls and at 18 for Boys in India

TWELVE years ago Catherine Mayo published her famous book *Mother India*, which dealt so vividly with the shocking custom of child marriage that India has maintained for many centuries. Shortly thereafter came the child marriage restraint act, passed by the India Legislature, as the first step in the long process of stamping out the custom and its resulting evils. Now comes another step in the introduction in the Legislative Assembly, of the Sarda Act which seeks to improve the child marriage restraint act by imposing heavier penalties for violations. Any man over 18 who marries a girl under 14, any person who officiates or assists at such a marriage, or at the marriage of a boy under 18 and a girl under 14, and the parents of such a boy or girl,

are to be penalized by imprisonment of one month in jail or a fine of 1,000 rupees or both. The only criticism of the bill is that its penalties are still not sufficiently drastic. It is pointed out that rich men will gladly pay such a nominal fine in order to have a child wife, while families desiring to have their daughter wed will include the amount of the fine in their daughter's dowry. The bill is now being circulated for opinion throughout India. It has received the endorsement of local governments, bar associations and women's organizations, but it faces violent opposition by orthodox Hindus.

Forestalling Undesirable Movies in Central Africa

AN INTERESTING two-year experiment with moving pictures is under way in Africa under the auspices of the International Missionary Coun-

cil. Twelve films have been made by a staff sent out from London, with talkie accompaniment in seven native languages. These have already been displayed to 85,000 Africans in 92 performances throughout portions of five East African Territories, covering itineraries aggregating 9,000 miles.

The experiment aims to meet some of the problems of adjustment of the primitive African to modern life. It is trying to discover what the African himself finds of interest in films; what pictures awaken his mind and appeal to his emotions; and how new ways of hygiene, sanitation and agriculture can be best portrayed. A basic principle is that it shows black rather than white people in action. The native mother and child and the native farmer are shown engaged in new ways of doing community and household tasks in the familiar village and tribal environment.

The first trial pictures are both instructional and recreational, including such subjects as soil erosion, its cause and prevention; native co-operative coffee raising; thrift through post office savings; pure milk production; the use of tax money; the use of modern medicine versus the craft of the witch doctor, etc. Native African actors and assistant producers are being trained. The interest of the African community, their preferences and their willingness to pay for admission are also being tested.

The Governments of Tanganyika, Kenya and Nyasaland coöperated by furnishing headquarters buildings, lending educational and agricultural officials to assist in making the pictures and remitting customs duties. The experiment is unique in the history of European colonizing of backward peoples. It is hoped that this two-year experiment will be followed by the producing of suitable films for East African natives, and thus forestall the entrance of morally undesirable pictures into this part of Africa.

The Federal Council Becomes a Symbol for American Protestantism

ACCORDING to Dr. Justin Wroe Nixon, formerly professor in the Colgate-Rochester Divinity School (Baptist) and now pastor of the Brick Church (Presbyterian) of Rochester, N. Y., "Protestantism has now found a symbol in the Federal Council." More firmly established than ever in the confidence of the constituent denominations, the Council this year achieved a notable record of service to the cause of American Christianity. Chief characteristic of its meeting in Asbury Park, N. J.,

December 9-11, was its high spiritual level. The National Preaching Mission (see MISSIONS, September, 1936, page 389 and December, 1936, page 607), was enthusiastically reported as having been peculiarly successful in presenting both the individual and the social gospels as "integral parts of the total message of the church." Secretary Samuel McRea Cavert reported that "there has not been in our lifetime any other movement which has meant such a united evangelistic effort on the part of the churches themselves covering the entire nation. It is certain that there has been a rekindling of faith in the Christian message. A new evangelistic tone has entered into our religious life." On the preceding Sunday, in speaking of the visit of the Preaching Mission to New York City, Dr. John Haynes Holmes of the Community Church told his liberal congregation, "While our liberal churches are fumbling and hesitant and are very plainly losing strength, a great orthodox revival has invaded this city in the form of the National Preaching Mission."

Other topics included the problem of chaplains. A special commission was created to prepare a plan "embodying such a modification of the status of the army and navy chaplains as will make clear that they are a part of the regular ministry and not of the armed services of the nation." The Council adopted a nine-point peace program which may be summarized as:

The further implementation of the Good Neighbor policy; the exercise of moderation in respect to our military establishment; the acceptance of membership in the World Court; the extension of the existing neutrality legislation; steps to insure the improvement of American-Japanese relations and the restoration of a treaty structure for the Pacific; and placing upon a strictly voluntary basis all military training in civil colleges and universities together with the elimination of all military training in high schools.

The Council also issued a statement calling on American Christians to rouse themselves to "the grave social emergency in the liquor situation."

At the close President Holt called attention to the large attendance of Negro leaders and of a fine group of younger men who made valuable contributions to the discussions. He introduced the newly elected President, Dr. Edgar DeWitt Jones of Detroit. Under his leadership the Council enters "what ought to be its most useful biennium."

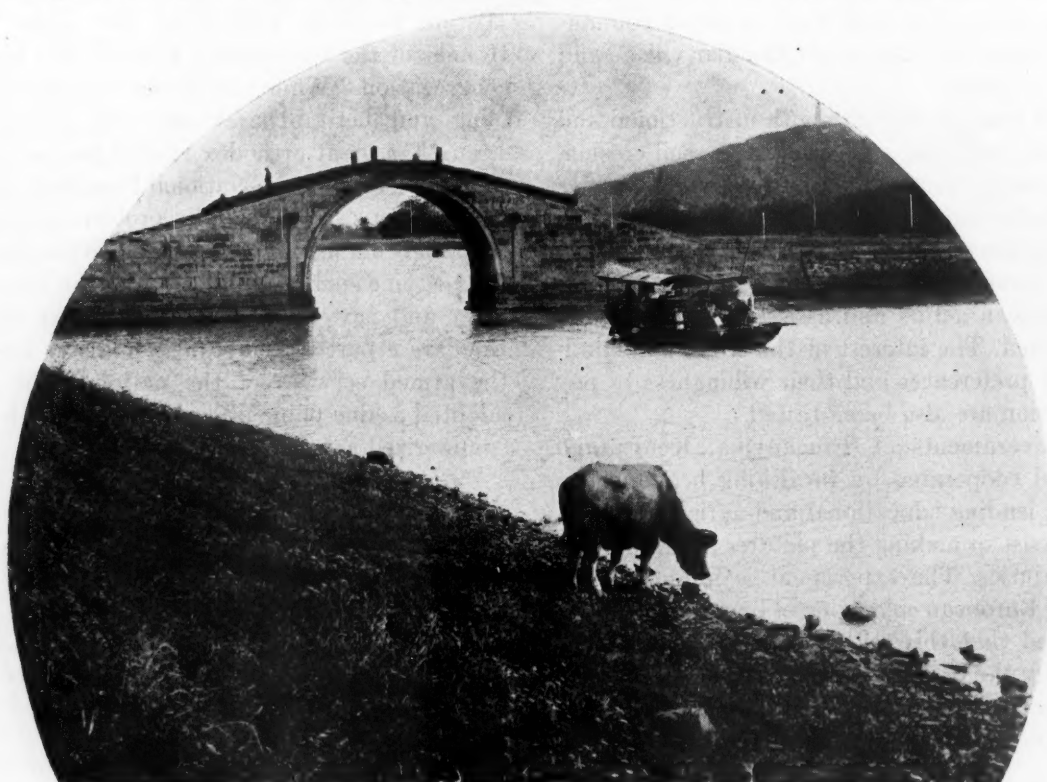
REMARKABLE REMARKS, usually appearing on this page, because of pressure of space are transferred temporarily to page 88.

For anyone to review the past 25 years in China is a formidable task. After reading this article you will agree that Dr. Taylor has done it well

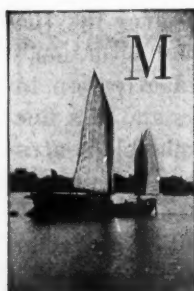
Four Thousand Years Old and Twenty-Five Years Young

Although more than 4,000 years old, China is only 25 years young, and on the 12th of this month celebrates a 25th birthday anniversary

By JOSEPH TAYLOR



Here is the China that is 4,000 years old, with the ancient bridge, the primitive river sampan, a bit of landscape that has remained unchanged through the long centuries



MOST Chinese celebrate the 10th of October as the national birthday of the Republic of China; but the real date of the founding of the Republic is February 12th—Lincoln's Birthday. October 10th is known in China as "The Double Tenth" (10th day of the 10th month). On that day the military part of the revolution broke out at Wuchang, capital of

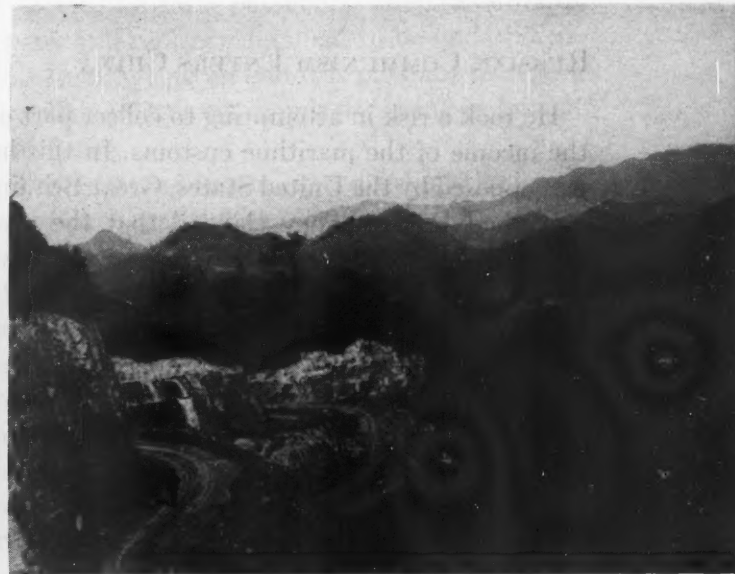
NOTE.—This exceedingly informing survey of the past 25 years in China, written at MIS-
SIONS' request by a veteran missionary, de-
serves careful reading. If you do not keep back
issues of the magazine, this article should be
cut out and filed away for future refer-
ence.—ED.

Hupeh. Not until February 12, 1912, however, did Yuan Shi Kai succeed in obtaining the edict of abdication from the Manchu reigning house. Thereupon a government of the revolutionary

party was formed at Nanking and Sun Yat Sen was appointed first President of China. He soon made way for Yuan Shi Kai himself.

It may seem strange that Yuan so easily replaced Sun as the President of the Republic. However, Yuan had been playing for position ever since the first gun was fired at Wuchang. He could at any time have squelched the movement for a republic by letting loose his well-trained and well-equipped army against the rebels. But he played a two-handed game. On one side he refused to destroy the rebels in order to intimidate the imperial palace; on the other, he used the boy emperor in order to bring the republicans to terms. He scared the imperialists and forced the new government to offer him the Presidency.

Then began a nation-wide scramble for power by various military leaders. This period is known in history as the Tchuinate, and was characterized by wars and rumors of wars from Peking to Canton and from Shanghai to Tibet. Now and again, Sun Yat Sen would attempt to form a government based upon the preliminary constitution, only to be driven out of Canton to seek refuge in Shanghai or Japan. In order to raise armies and pay them a dole, the "war lords" in different sections of the country would impose burdensome taxes. In some armies opium was used to pay salaries. Poppy planting was forced upon the farmers. Gambling permits were sold at fancy prices. Soon the nation was slipping down to beggary and ruin. The morale of the



By contrast, here is the China that is 25 years old, with the traffic-congested street in Shanghai with four types of transportation, and one of the many new highways for auto and bus traffic

THE RISE OF THE WAR LORDS

So he became President and soon showed his hand. On March 10, 1914, he dissolved the Parliament in Peking and became Dictator. Gradually he cleared out all who were in any way opposed to his policy. Events moved rapidly and on December 11, 1915, he was proclaimed Emperor. But his "reign" was very brief. In different parts of the country, armies rose against him. Some of his mercenaries turned upon him. On March 26, 1916, he renounced the throne. On June 16th of the same year he died "unwept, unhonored and unsung."

ordinary citizen was not strong enough to stand the strain.

Then came the World War and the pre-occupation of Europe and America in the fate of European civilization. This was the opportunity that Japan had long been waiting for and she confronted the distracted Chinese Republic with the deeply resented Twenty-one Demands. This is not the time or space for a discussion of this document; but if the reader will secure a copy and then on a map of China trace the various districts that Japan demanded as concessions, he will see clearly that had China accepted these terms, Japan would have obtained a strangle-

hold on that defenseless country. This explains why the Chinese delegates at the Versailles Peace Conference in 1919 strained every nerve and muscle to obtain the rescinding of the terms which threatened their national existence.

Gradually the several "war lords" became members of two parties which may roughly be denominated as the North and the South. In the North, Li Yuan Hung, Tuan Chi Sui, Feng Kweh Chang, and Tsao Kwen each succeeded in being "elected" President. The last named is said to have paid \$5,000 to each member of Parliament for his vote. In the South, Chang Chung Min defeated and drove out Sun Yat Sen. He escaped to Shanghai and there devoted himself to writing. Later he was able to return to Canton once more as head of the Republic.

RUSSIAN COMMUNISM ENTERS CHINA

He took a risk in attempting to collect part of the income of the maritime customs. In this he was opposed by the United States, Great Britain, Italy and France. They claimed that the proceeds of the customs were pledged for the payment of foreign debts, and that they could only deal with the recognized government in Peking as to the disposal of them. According to international law this was undoubtedly the correct procedure; but when each of these powers refused to make a loan to Sun, *he had no other recourse than to seek an alliance with Soviet Russia who received him with open arms. It was at this juncture in the troubled history of China that the Communists gained an entrance into the political life of the nation.*

In 1924 Sun Yat Sen realized that if the country was to be ruled under one central government, the Kweh Min Tang or "The People's Party," must be reorganized and purged of certain reactionary elements. So certain sections of the party were read out of it. Perhaps one may divide the party into three sections: (1) The intellectual conservatives; (2) the feudalists, who were opposed to any form of democratic government; and (3) the liberals, who adhered to the principles of government enunciated by Sun Yat Sen in his several writings. So the northern leaders invited Sun to Peking. On the way he fell ill and died on March 12, 1925.



Opium cultivation is one of China's major social problems as evidenced by this luxuriant field of poppies

THE BEGINNINGS OF GOOD GOVERNMENT

After his death the Kweh Min Tang established themselves in Canton and began to build up a stable government in Kwangtung and to train an army for an expedition against the North. In 1926 they reached the Yangtze at Hankow and a government was formed in that city with Eugene Chen as Foreign Minister and Borodin, the Russian, as advisor. In 1927, another army led by Chiang Kai Shih reached Shanghai and later took Nanking. The communist section of this army broke loose and killed some foreigners. This was done in order to embarrass Chiang Kai Shih and force him to enter the Hankow government. He refused and at once purged his army of all communist factions. The march to the North was temporarily halted. In 1928, after a long controversy between the conservative faction and the feudalists, the attack on the North was continued and on June 5-8 Peking was taken. A "People's Party" government was set up at Nanking. Negotiations for the revision of "unequal treaties" were conducted with the western powers by Foreign Minister C. T. Wang. A new tariff schedule was adopted and accepted by most of the foreign governments. But the country was still woefully disunited. Every provincial governor did that which seemed pleasing in his own sight.

Then came the Great Flood of 1931. While the government and the people, helped by many foreigners, were battling against this great calamity, Japan seized Manchuria. China appealed to the League of Nations. At the request of



By contrast note this picture of western cattle in the Agricultural School of West China Union University

Japan, a commission was appointed to make investigations on the spot. The League dealt with the report of this commission and urged Japan to retire from Manchuria. Instead of doing this, Japan attacked Shanghai and practically destroyed the section of Shanghai known as Chapei. Later Japan took possession of Jehol, added it to "Manchukweh," and now is developing plans for the seizure of five northern provinces which are an integral part of the Chinese Republic.

Such, in brief, is the record of 25 years. It makes depressing reading. Yet after all has been said and done, one can candidly say that China was never so strong in her national life as now. The 18 provinces have been practically united in one unified whole. With the recent entrance of Kwangtung and Kwangsi into the central government, it will be possible to standardize the national currency. Taxes will begin to flow towards Nanking. The armies can be nationalized and some of them disbanded. This will bring much needed relief to the national budget. The communists have been driven into the mountains towards the Tibetan border and they will be hard put to it to find enough food for their hordes of followers. The darkest cloud in a clearing sky is the pressure from Japan.

A PERIOD OF RECONSTRUCTION

After the new government had been organized and some of the most pressing matters attended to, the leaders at Nanking set out on a very

necessary policy of reconstruction. During the civil strife on the part of the "war lords" the country had suffered from neglect. Nowhere was this more evident than in the matter of communications. The only department to survive was the postal system, and this because most of the commissionerships were held by foreigners. The telegraphs were pre-empted by provincial governors and used for their own enrichment. The railroads suffered most. These were seized by the "war lords" and used to move their forces about the country. They and their underlings rode free. Even the common soldiers would turn passengers out of their seats.

So the new government found itself unable either to repay loans long over-due or even the accrued interest. The first thing to be done was to provide for these payments. Then the work of repairs and replacements had to be undertaken. This is still going on and it is pleasant to report that Chinese railroad bonds are rising in foreign markets.

The next step was to extend two of the trunk lines—one running east and west, the other north and south. The east and west line is known as the Lunghai Railroad and reaches from Tapu on the Kiangsu coast to Tungkwan in Western Honan (please consult maps). This line has been pushed west as far as Sianfu, capital of Shensi. The line crosses the Peking and Hankow Railroad at Chenchow in Honan. The other trunk line is the Canton-Hankow Road. It was completed on September 3rd, 1936 when an express train ran from Canton to Hankow in 45 hours and 30 minutes. Thus the country has finally been bisected from north to south. A traveller can now go by railroad all the way from Harbin, Manchuria, to Canton. The line to the west is being extended to Lanchow, capital of Kansu. The whole of this article might profitably be given to this subject of railroad building but one must desist. The most significant fact about it all is that these iron highways make it possible to send the products of the several provinces to areas where they are greatly needed. This will enable the government to deal more quickly with famines. The railroads are not so spectacular as the motor roads and the air routes, but they are the *sine qua non* for the rehabilitation of China.

For a time it seemed as if China was to jump from the sedan chair and the carrying coolie to the automobile and the motor truck. But the iron horse and the freight car could not be neglected. In 1935 China had less than 12,000 kilometers of railroads and more than 100,000 kilometers of motor roads. Air travel is furnished by three aviation companies. What this means can easily be realized when its effect is seen. One can get into an automobile at Chengtu and travel over newly built highways all the way to Canton. On my recent departure from China I rode from Chungking to Chengtu in two days, a journey that required ten days in 1911. In 1910, I spent eight days in traveling to and from a committee meeting that lasted two days. This can be done now in about four hours. These roads and their busses have revolutionized mission work as well as the life of the people.

But the greatest miracle is seen in the air. In addition to the government air forces, there are three commercial air lines in China. One is the China National Aviation Corporation which can route passengers by way of Nanking, Chenchow, Sian and Lanchow to Ningsia, capital of Ningsia province. The same company can book passengers from Peiping (Peking) to Canton. The Southwest Aviation Corporation starting from Canton carries mail and passengers to the Kwangtung coast or to Nanning the capital of Kwangsi. One can go from Chengtu to Chungking in half an hour and to Yunnanfu in two hours. The Shanghai morning paper can now be read in Chengtu, West China, on the same day in the evening. Any re-thinking of missions that is done in the future must reckon with such facts.

However, it should also be said that alongside this wonderful development in the country as a whole, there are still large sections annually devastated by floods and droughts. Many outlying districts are still at the mercy of bandits. The communist scourge is not yet entirely eradicated. China is not moving forward like an army keeping step, but is staggering on to the new day, and there are many stragglers.

EDUCATIONAL AND SOCIAL PROGRESS

Educational reform got off to a bad start. The Emperor, Kwang Hsi, tried to institute reforms

but was frustrated by the old Empress Dowager. After their deaths in 1908 and the outbreak of the revolution in 1911, all reforms had to wait for ten or fifteen years before anything effective could be accomplished. True, there were reforms on paper; but they may be regarded as unattainable ideals. Schools multiplied but there was a distressing lack of qualified teachers. Not until 1925 was a well worked out scheme put into operation. Then suddenly a new law required all private schools to seek registration with the provincial or national governments. It was a weary time for mission schools. Reams of paper were consumed in reports to the Ministry of Education. Often we assumed that we had fulfilled all the conditions set forth in the government's communication—only to have our attention called to footnotes and previous letters. Religious instruction and attendance at morning chapel had to be made voluntary. Students for the university could be accepted only from regis-



MODERN TRANSPORTATION IN CHINA
The railroad train is now a familiar sight in China, also the human congestion at the railroad station



MODERN TRANSPORTATION IN CHINA

The motor bus and the airplane are reaching many hitherto inaccessible sections far in the interior of China

tered middle schools. Principals had to be Chinese. Boards of Directors had to consist of a majority of Chinese. This resulted in some persons being elected to these Boards whose only qualification for service lay in the fact that they were natives of China. Eventually all these requirements were met. Today most of the schools under mission supervision have been registered.

Then came the world depression. Mission budgets were cut and re-cut. Chinese teachers kept demanding advances in salaries; the government insisted on better equipment at a time when not another cent could be had from abroad. It was a most disheartening state of affairs. Then the National Government came to the aid of some of the Christian colleges and granted subsidies. The Ministry of Education, thus having begun to pay the piper, now naturally wished to have a voice in calling the tune. The communist campaign and the aggressive policy of Japan in North China

finally drove the authorities at Nanking to the conclusion that universal conscription must be adopted. Military drill was ordered in middle schools and colleges. This presented a serious problem to some institutions. Since the end of the World War the swing in the ranks of missionaries, especially those from America, has been towards pacifism. So it has been most difficult to secure harmony in faculties. The great majority of Chinese teachers have decided that China must resist further invasion on the part of Japan. The students are restive and demand that their national leaders should prepare to fight if Japan continues in her unrighteous demands. Yet the schools are making real progress. There is now a more serious mood on the part of the students. They want to get ready to help the nation. But they are bewildered. They cannot understand a religion that teaches non-resistance when a neighboring country takes Manchuria from them; when that same country at least connives at smuggling goods into China and sends in hundreds of pounds of morphia and heroin to debauch the Chinese. Neither are they able to appreciate the attitude of so-called Christian nations who stand apart or pass by on the other side while such acts are perpetrated. While they favor the international Good Samaritan, just now he is hard to find.

Out of all this educational advance has grown a social consciousness which is expressing itself in several ways. Public health is going forward. Civic centers are being built in some of the large cities. Vaccination against smallpox, anti-opium campaigns, a better public press and rural rehabilitation are being pushed most zealously. Law courts are being opened and laws codified. And, most important, the old Chinese family is disintegrating. Both boys and girls are insisting on choosing their life partners. When they marry they set up homes of their own. Much of this is all to the good; but much of it is beset with grave dangers. The old moral codes are being discarded and nothing is being put in their place. The confusion system of ethics appears to be too rigid and seems to deny the possibility of a more abundant life. The church is suspect, yet Jesus is more and more honored. It is trite to say that we are in a period of transition but such is the fact and it does not yet appear in what direction that transi-

tion will lead. Humanism makes a great appeal to the followers of Confucianism; socialism and communism can be read into the teachings of Meitze. A weak-kneed synthesis of religious beliefs and practices is advocated by many—or a turning-away from all the higher issues and ideals of life masquerades under a garb of a spurious catholicity.

CHRISTIANITY'S TASK AND OPPORTUNITY

It is in the midst of this multiform revolution that has been going on for many decades and will continue for many more, that the Christian church is endeavoring to propagate the religion of Jesus Christ, the Son of God. While one must be honest and recognize that in some respects the church is weak and has made mistakes, that her influence is discounted by the presence of discordant elements within the bounds of her fellowship, it must also be said that there is a real and, I believe, a permanent church of God in China. I mean that the life of Jesus Christ is being relived in the person of hundreds of true believers. There is in China a living organism of the Spirit of God and an efficient organization which will continue to grow stronger as it tries to permeate the national and social life of this nation. It will, like the church of the West, follow its Lord afar off at times; but it will follow. At other times a new inrush of divine power and energy will carry it forward to fresh conquests, to a rededication of itself and all it has to the redemption of these 400,000,000 Chinese. If it will lift up its Lord and Saviour in the midst of the people, it need not fear. The gates of hell cannot prevail against it.

It will become the salt of the national life. It will shine as the light in the midst of a great darkness of ignorance, superstition and sin. It must never hesitate to call the individual and the nation to repentance. It must take up the work of training a ministry for the individual churches. These must become so strong that they will attract the best minds of the country to them. At present they do not do this. While the church may lose her opportunity in the field of education which she has so well used in the past, and while it is likely that medical work may be taken over by the State, the church will remain to proclaim the gospel of redemption through faith in Jesus Christ. If she will do this she need fear nothing. At times she may be opposed. Some of her members may desert her in times of danger. Yet the ultimate victory is with her.

Three months ago the Baptists in China celebrated the completion of 100 years of Christian service in this country. (See *MISSIONS*, January, 1937, pages 8–11.) It has been a glorious century of work. North, South, East and West, the Mission Boards from England, Sweden, Norway and the United States have planted churches, established schools and opened hospitals. They have joined in united efforts in the production of Christian literature and in educational work. They have been, and are ready to cooperate in any form of Christian service. We all need to be attentive to the voice of the Lord. Other forms of united service will grow up; other kinds of union will need to be met and carefully considered. Baptists should never hesitate to follow the leading of the Spirit of God.



Chinese soldiers commandeering a scow on the Yangtze River. Civil war and rivalry among war lords still threatens China as recent newspaper reports have made clear

FACTS AND FOLKS

The vacancy at Storer College, Harpers Ferry, W. Va., caused by the resignation of Miss Sarah A. Benedict, in College English, and in the administration of the library, has been filled by the appointment of Professor Charles W. Wolfe of Granville, Ohio. He is an ordained Baptist minister. He is a graduate of Bucknell University and of Newton Theological Seminary. He has also done several quarters' work at the University of Chicago. For 11 years he taught at Bishop College, Marshall, Texas.

• • •
Under the government WPA, the rebinding of books and binding of files of magazines and periodicals goes merrily on in the

News brevities reported from all over the world

library of Storer College. This is a valuable piece of work. It is expected that between 500 and 1,000 volumes will thus be made more available. A considerable number of books and publications dealing with Free Baptists came to the library last fall.

• • •
In the retirement of Miss Elizabeth Jacobus, instructor in Spanish and Latin, Bacone College and its Indian student body lost a valuable and efficient teacher. She was a member of the faculty for 29 years. She served under three presidents, Dr. C. A. Bacone, the

founder, his successor Dr. Scott, and present President B. D. Weeks. She recalls the student days of the Hon. Patrick J. Hurley, in later years a member of President Hoover's cabinet, who returned in 1931 to deliver the Bacone College 50th anniversary address.

• • •
Concerning the rainy season in Rangoon, Burma, Mrs. D. O. Smith naively reports that the rains "were quite heavy, UNUSUAL, as we would say in California!" Normal rainfall for one monsoon season of five months is 100 inches. This year 127 inches of rain fell in Rangoon. Mrs. Smith adds, "We might have become web-footed if the rains had lasted much longer."



Missionaries and Chinese pastors in service in South China for 40 years or more. Missionaries are Dr. C. E. Bousfield, R. T. Bryan, Miss Anna Hastwell, Miss McMinn, Mrs. Briton. See Dr. E. H. Giedt's story of the China Centennial in last month's MISSIONS

When the Canoe Capsized in the Congo River

A jungle tour in Belgian Congo that ended in a visit to Lukunga which the missionary had seen for the first time thirty years ago when he made his first journey to the Congo field. He now finds a flourishing church and other evidences of Christian progress during the thirty years

By P. A. MACDIARMID



P. A. MacDiarmid

AFTER seeing Mrs. MacDiarmid and our daughter Catherine off on the S.S. *Albertville* bound for home in the United States, it was time for me to return to the jungle. An itineration in the Banza Manteke field can hardly be called "return to the jungle," for this field is in the Cataract Region of the Lower Congo River, where there is much more of grass-covered hills and plains than woods. However, the river valleys are heavily wooded and it is refreshing to dip down into them after a hot march over the hills.

Leaving our beautiful new station of Banza Manteke we wended our way eastward toward the high plateau country called the Bangu. Several villages were visited en route and the Christians encouraged in their new venture of building regional schools. In most of the small villages it



The crowd at Lukunga awaits the missionary



Courtesy F. H. Revell Co.

The Congo boatman—quite different from the Volga boatman, famed in Russian song. Occasionally his canoe capsizes

seems impossible to have a good school. The attendance is slim and irregular, and the teacher receives such a pittance in salary that there is little incentive towards building up a good school. In some cases several villages unite in order to have a worth-while central school. At one such school visited, each village was engaged in erecting a mud-and-wattle dormitory for its boys.

After these were finished, all were to unite on building the main school.

The trip did not lack exciting moments. One was when a tipsy canoe in crossing the river became so tipsy that it landed us in the muddy waters of that fast flowing stream. We were warned not to try the vine bridge as the vines were old and dry, and apt to break. All the loads had been successfully ferried over in the canoe, but when it came to the chair-hammock and myself and five carriers as its final ferry, the canoe decided to lie down and roll. Before she left, Mrs. MacDiarmid had warned me not to get my feet wet. I am afraid I disobeyed, for gravitation pulled rather strongly. When I stood on the bank a little later I was a pretty picture of mud and water. So we went across safely on the vine bridge



The vine bridge. It looks unsafe, but after being capsized, Mr. MacDiarmid risked it and found it safe



Boarding school boys at Lukunga

after all. As the boxes were all dry it was not long before a change of garments made one feel at peace with the world once more.

In the capsizing nothing of mine was lost except an umbrella. The canoe was carried over the rapids a little below where, being of green heavy wood, it sank. The owner said he would find it when the rains stopped and the water became clearer.

The next excitement we had was a little more pleasurable. Coming to the brow of the hill overlooking the Lukunga valley the forward hammock carrier said: "I smell elephants." My nose could not detect anything, but there he was sniffing the air and looking from side to side. Sure enough, in a very little while he pointed out a huge bull elephant standing on a bit of raised ground, acting as sentry for the herd feeding in the tall grass of the valley ahead.

Up went the sentry's trunk, turning at different angles to catch our direction, for while the elephant is short-sighted he is keen of scent and hearing. Then off went the elephant to join his party. Soon several trunks were in the air, and getting our direction they headed away from us down the valley. It looked for all the world like the Congo railroad train—not the modern "train blanc" but the old Congo train made of little brown-black cars hitched to a diminutive engine—now hidden in the tall grass or a cut between banks, now coming out into almost complete view; at first slow in motion but gathering momentum until it would have been difficult even for Dr. Freas, who holds the record for catching up to Congo trains, to have overtaken this one.

A few pleasant days were spent on the Bangu hills where the nights are cool even in the hot season. Then we came down into the valley of the Lukunga but nearer to the Congo River than

where we saw the elephants. On a little knoll in the valley, with high hills in the background were seen the iron roofs of the church and missionary residence at Lukunga. A flood of memories swept over me. In July it was 30 years since I last saw the Lukunga station. Rev. and Mrs. Thomas Moody were the missionaries located here at that time. Mr. Moody had sent carriers to Matadi to meet Mrs. MacDiarmid and me, the two new recruits, and to take us up over the old caravan trail through Banza Manteke to Lukunga, and after a week's visit with them, on to Leopoldville where the Belgian Congo Mission Conference had designated us for service.

In the church service on this Sunday visit of which I write, were two of the carriers who had brought us over the trail 30 years ago. The *kapita*, or foreman amongst the carriers, named Ndombi (Black), was then straight and strong. Now he is old and bent and blind of one eye. The other carrier was Bakento, who had been our cook. As we spoke to them after the service, how they laughed as I reminded them of our greenness! Our chief difficulty had been with the language. We did not know a word of their language. Bakento's English vocabulary, though it exceeded that of the others, amounted to less than a dozen words. One day we bought a fowl and were told that the name for fowl was "nsusu."



Josua Wamba. About to be sold as a boy, he was ransomed by Missionary Henry Richards and became a faithful Christian worker. Born in Lukunga, he died there last spring

Well, we thought we had that word safely stowed away in a memory pigeon-hole. However, several days later Mrs. MacDiarmid pointed to the pot and then said to Bakento, "Cook nzuzi." And the carriers sat back on their haunches and had a good laugh at our expense. For "nzuzi" belongs to the human species, one of a pair of twins, the other being "nsimba." So we learned the difference between "nsusu" and "nzuzi."

At first it seemed a desolate place, this station which for many years had had its resident missionaries. Since its amalgamation with the Banza Manteke station some 15 or more years ago, it has only had periodic visits from missionaries. But when I attended the Sunday services and saw the fine brick building filled with people in a service of worship and preaching that was conducted with dignity and reverence as if missionaries were taking the lead, I thanked God. And as I thought of those who had labored here in former days—the Inghams, the Hills, the



Aloni Budimbu and his family, an efficient and devoted worker on the Lukunga field

Moody's, the Bains, the Rays, and others, a goodly number of whom have joined the choir invisible, it seemed as if many of these were present uniting their voices in praise for what Christ had done for these people.

And as I looked at the splendid brick church with its wide doors and open spaces suiting it to the tropics, I realized also that apart from plans and some help in framing the roof timbers where a missionary came to their assistance, this structure was the product of Christian cooperation. It



Trained Congo elephants as beasts of burden pausing for a drink in the river

shows what Congo natives can do when they go at a project enthusiastically with one heart and one mind.

When the program of self-support was started in the Banza Manteke field it looked like an impossible task. All church work had been centralized heretofore and it was quite dependent upon appropriations from America. Yet Mr. Geil in later years was able to tell me how he cited Lukunga as an example in bringing up other sections of the field to the high place they hold to-day. All the evangelistic and educational work, apart from the Banza Manteke Station, is directly dependent for its support and direction upon the Congo churches.

Of course it is a mistake to think that they can now get along quite nicely without any missionary oversight or help. They would not have built the Lukunga church, nor have arranged for regional schools, nor have the trained teachers to put in them, if it had not been for the teaching, advice and encouragement of the missionaries. Let us put the infant churches on their own feet as soon as possible, teaching them to walk by themselves. Yet in order that they do not become bowlegged or otherwise deformed like infants urged to walk too soon, let us be close at hand to aid and guide them until their spiritual limbs are strong and straight.

In 30 years Lukunga has grown well.



The market place at Lukunga

Rudyard Kipling's frequently quoted lines,
*Oh, East is East and West is West
 And never the twain shall meet,*
 forms the basis of this interesting essay

Was Kipling Wrong?

An Indian Christian woman, who is well known to Northern Baptist women, shows how East and West meet on friendly terms and discover that each civilization has something of value to the other

By ALICE R. VEERASWAMEY

NOTE.—The author of this essay is the daughter of one of Dr. David Downie's famine orphans in India. She is a graduate of the Baptist Mission High School in Nellore and of the Madras Christian College for women. Now serving as Dean of women at the high school where she was graduated, she is having a remarkable Christian influence over the girls. Miss Veeraswamey is a fine product of our Woman's Society's work in India.—Ed.



Alice R. Veeraswamey



RECENTLY I have been indulging in the fascinating pastime of trying to distinguish what is Eastern from what is Western, and of trying to judge what percent I am Eastern and what proportion Western in my way of living. I shall let you have a peep at a few things in my life, and you can judge from it what I think of Eastern and Western civilization, for I think one's mode of living decides what one's views are to a certain extent.

A table is a Western article, is it not? But if it is made of bamboo stems with a mat on top what do you call it, Eastern or Western? Perhaps you would say it is a Western article made of Eastern materials. A table cloth belongs to Western civilization (but if it is made of Khuddar how do you name it? A flower vase made of brass in India, would you call it Eastern or Western?

As I look around the walls of my room I find the following pictures: the Taj Ma Hal with Millet's "Angelus" next to it. Then the "Liddar Stream of Kashmir" with "Autumn Tints of Surrey" opposite. Then a wedding picture of my

chum in a beautiful sari with veil, shoes, and a beautiful bouquet of flowers. I think she looks very pretty in the veil. I know it doesn't suit many Indian brides. I also have the picture of Jesus in Gethsemane. As I look at Him and the pictures round about, I think He loves everyone of them. Will He call one Eastern and another Western? I wonder. In my album I have the pictures of Abraham Lincoln and Mahatma Gandhi, the two selfless men who, next to Jesus, have influenced my life most.

And my dress, how far is it Eastern, and how far Western? My underwear is mostly Western, and over it I put on the Eastern sari. Western underwear tends to promote health, is what the book on hygiene says. Recently I had to see the dentist for the first time in my life and he recommended a well-advertised American tooth paste and a tooth brush for my use. I told him that it was too expensive, and that I had spent no money at all on my teeth, having used charcoal instead of tooth paste and the forefinger of my right hand for a brush. I told him also if I used Western implements I would wear out a brush and exhaust a tube a month. But he said I needed them badly.

I do wish to retain my teeth and thereby my youthful looks for some years, so I have adopted a new method which fits in with the age of retrenchments. I still use charcoal and my dear old finger which has served me for years and has not worn out, and then finish up with the Western tooth paste and brush, hoping the latter will last for months.

I believe saffron powder takes away dirt better than soap. So I use the Eastern stuff first, and to take off the yellow dye I apply the Western slab of soap and they combine most agreeably.

Now my food—after a careful study of vitamins, I have added raw vegetables to my diet. I take raw tomatoes as chutney and you eat them as salad. I sleep on a tape cot with a mosquito net around me. I can talk of many such happy combinations, but there is no time. Kipling's words, "Oh, East is East and West is West and never the twain shall meet," have not proved true in my life for they do meet on most friendly terms. Even my name is a combination of East and West.

Now for the final remarks on civilization. I wonder whether you have judged already what I do think of the two types of civilization. There is much that I admire in Western civilization and wish to adopt it if I can afford to. There are things in it that are hygienic, lofty and elevating, but there are certain details in it, a few superfluous things which remind me of the words of Jesus, "Martha, Martha, thou art bothered about many

things." I love dearly a great deal of my own country's civilization and would hate to see it fade away. It is grand in its simplicity. But at the same time I am aware of its faults and wish to see them disappear. The principle of survival of the fittest which applies to the various spheres in life is true here, too. All things that tend to drag down humanity both in Western and Eastern civilization will die away. What remains will be the best in each, which will help to lift people to higher levels. That is the ideal civilization. It is neither Eastern nor Western, but just the civilization of God's world or rather God's Kingdom. Are we not living very close to such times? Perhaps we are already living in such times.

The time is coming when we don't need to use the terms "Eastern" or "Western," "Northern" or "Southern." How do you mark these directions on a tennis ball? Well, that is what the world in which we live looks like. Who can say which is East and which is West if you take away all the imaginary longitudes that man has drawn upon the globe for the sake of convenience? I would rather call myself a citizen of God's Kingdom than an Eastern woman.

I think of it all as a door that opens to the glories of an abundant life. What I understand by the abundant life is what Jesus meant when He spoke of it. Education and the gospel lift one out of oneself, and show the possibilities of a fuller and richer life. It is something that leads one in the paths of truth to truth itself.



Miss Olive E. Jones and Kindergarten children in the Girls' School at Nellore

THE WORLD FELLOWSHIP OF BAPTISTS

The Baptist World Alliance announces February 7 as

BAPTIST WORLD ALLIANCE SUNDAY

NOTE—*Denominational Day having been abolished by vote of the General Council (see MISSIONS, December, 1936, page 607), the way is now open to observe February 7th as Baptist World Alliance Sunday.—Ed.*

FOR many years the first Sunday of February has been recognised as Baptist World Alliance Sunday in Baptist churches throughout the world.

Again we appeal for the observance of this day, and we commend to the thoughtful and prayerful interest of our people everywhere the life and work of our great world brotherhood.

There are many evidences that the bonds of fellowship are extending and strengthening with each succeeding year. The World Alliance tour of the Orient last year not only furnished occasion for its demonstration but, we have been repeatedly assured, did much to cement the growing unity of our world-wide Baptist family. We likewise recall the visit and the evangelistic mission to South America. This had like results, for which we offer glad thanksgiving to God.

The year 1937 will see a further strengthening of these bonds. In August the World Conference of Baptist Youth is to meet in Zurich, Switzerland. There the Baptist young people of many lands will look into each others' faces, and together pledge

their loyalty again to Christ and to His Kingdom upon earth. During the summer there will also be held a series of Baptist Regional Conferences throughout Europe, to be visited by the President and General Secretary. It is hoped that they will be accompanied and followed in their journeyings by the prayers of all the churches.

The past year marked the completion of 100 years of missionary work in South China and in three mission fields in India. The abundant blessing of God has attended the labours in these and other fields. Baptists now constitute the largest Free Church communion in the world. Wherever our weakness lies, it is not in the realm of numbers.

While Baptists are a mighty host, their numerical strength may become a source of weakness unless the whole body is possessed by the Spirit of Christ. To such a host of Baptists, if fully consecrated to their Lord and loyal to their faith, a great door and effectual is opened in the modern world. To whom much is given, from him much shall be required.

The command of our Lord to all his followers is still the same: "Go ye into all the world and preach the gospel to every creature."

On behalf of the Baptist World Alliance,

GEORGE W. TRUETT, *President.*

J. H. RUSHBROOKE, *General Secretary.*

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

(In this issue with special reference to Race Relations)

OUR SOCIAL ORDER IS WORTHY of human beings only in so far as it recognizes the inherent value of human personality. We cannot be satisfied with any form of society in which human personality is submerged.—*President Franklin D. Roosevelt.*



THE GLORY OF OUR COUNTRY has been that every mother could look at the babe in her arms with confidence that the highest position in the world was open to it.—*Herbert Hoover.* (Does a colored mother have this confidence?—Ed.)



TO ASSERT THAT HUMANITY has a superior race that is white or Aryan is pernicious nonsense under the name of science.—*Professor H. J. Fleure.*

IT IS HARD FOR OUR WHITE BRETHREN to see or think of a Christ who can transcend the narrow creed of race, and hold fellowship with all who are sons of God.—*Editorial in The Mission Herald.*



I WOULD HATE TO BE A WHITE MAN. As a Negro I have a hard time physically and economically, but I do not have to battle against my own meanness.—*A Pullman porter, as told to LEILA A. ROTHENBURGER in World Call.*



SOME ONE HAS SAID that the next war will be between the races. When China, Japan, India and Africa line up against the rest of the world, God pity the white race.—*Harry Denman.*

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

For Modern Youth and Old-Fashioned Parents

The annual East China Baptist Mission Conference considers problems of today as it reviews the work of the year and the outlook for the future



Missionaries at the East China Baptist Mission Conference in Shaohing, photographed with members of their families

By ELIZABETH KNABE

ACCORDING to statistics, the Christian movement in China has been 100 times as effective among the educated classes as in the total population. Yet now many children of Christians are going to government schools, while an increasing number of non-Christian students are coming to our mission schools. How to provide adequate religious programs to meet this new situation; how to build church programs to fit the educated modern youth as well as the old-fashioned parents; how to orient graduates into their own home churches and to lead them into fields of service in needy districts—these problems demand the hearty coöperation and efforts of all the Christian forces on the field, and their prayerful support.

These problems were vigorously discussed by the members of the East China Baptist Mission at their 41st annual conference. They met in Shaohing October 1-4, 1936, and were entertained in the homes of the Shaohing missionaries. Facing the challenge of a new century of Baptist work in China, they put forward their strength to meet it, with the determination, "In Christ's Name, and for the sake of His Kingdom, we must go FORWARD."

For Christianity is winning its place here. Although the Chinese government is rapidly establishing schools, our mission schools find themselves overcrowded. Kinkwa, Hangchow, Ningpo, Shaohing, all report more than full enrolment in the schools, and consequent ad-

verse effects on teaching standards, personal contacts between students and teachers, health programs, etc. In order to meet budgets, this overcrowding is likely to continue and increase for the next few years, at least. The University of Shanghai is turning away many eager applicants, particularly young women, because its woman's dormitory, built to house 200, now holds 230.

Christian hospitals are receiving due recognition. The Shaohing Hospital was selected by the local authorities as the only one in the city whose reports of examinations for opium suspects would be recognized as accurate. The Hwa Mei Hospital in Ningpo has had a 20% increase in all departments in the last year, though the other hospitals in Ningpo were not at all busy. This 110-bed hospital has had to care for about 128 patients at a time this fall. Chapel and out-patient departments have had to be used as additional wards. Two new Chinese doctors have found their hands more than full. The supply of student nurses is insufficient to take care of the wards adequately, especially now that their study program has been increased because the Nursing School was registered with the government.

Chinese leaders are bringing a new impulse to the work. Pastor Tsiang of Shaohing has now divided the city into 24 districts, with one church member in each district to oversee the members therein, and help in winning others. But while this vigorous young man is using modern methods such as radio broadcasting and improving the church service, in some of the country churches sick or aged pastors are struggling against great

odds, in themselves and in their surroundings. The wife of one pastor who is afflicted with tuberculosis pled with him to rest in the Hwa Mei Hospital. But he could not because there was no one to do his work. When new converts desired baptism, this man, sick as he was, arose from his bed to administer the ordinance.

And in spite of all the Christian work in China, there are still millions unaffected by the gospel. Until these are reached, the missionary's task is unfinished. As the Chinese workers take over more and more of the regular work, the missionaries must continue to pioneer and pave the way for new and more difficult enterprises. A review of the past year's work in East China showed many problems awaiting solution, and suggested numerous opportunities for future development.



Graduates of the University of Shanghai now in the service of the East China Mission, all stationed at Shaohing

Evaluation Progress in Bengal-Orissa

After 31 days of travel from New York to India, Rev. and Mrs. W. C. Osgood arrive in time to attend and report the annual Bengal-Orissa mission conference

By WILLIAM C. OSGOOD

SET off against the perspective of our recent furlough in America, the onward movement of mission activity and achievement was very apparent to us as we returned to India. Thus just before our arrival, the Indian Christian women in their conference undertook to raise 1,000 rupees for home mission work and other projects and to enlist all the Christian women in a campaign to win a friend. The Indian "Home Mission Board," in facing its responsibilities for primary education and evangelism, inaugurated a larger parish scheme in which men would be released from church responsibilities to live in responsive non-Christian communities for

evangelistic work. They have raised a small endowment, known as The Philips Memorial, to help in this work.

We arrived, 31 days after leaving New York, in the midst of the Annual Mission Conference at Midnapore. The first two days had been devoted to bringing to a head the long process of "evaluation." Board Secretary and Mrs. R. L. Howard, from New York, having previously toured the field, were able to give invaluable assistance. The revised program for Bengal-Orissa involved withdrawal from English work in Jamshedpur and from Bengali evangelism. Industrial work at Khargpur is to be maintained. Minimum effective

missionary occupation of the entire Bengal-Orissa field includes replacement of two missionary families and three women, bringing the active staff up to a minimum of ten missionary families and eight women missionaries. Additional appropriations are greatly needed to bring their work to maximum efficiency. Encouragement was received through the correspondence from the mission boards reporting American Baptist response to the Forward Fund. Ever increasing emphasis on the upbuilding of local church groups and the enlistment and training of lay leadership was also apparent.

Missionaries rarely have the opportunity to participate in devotional services in English. The worship program has therefore an important function as a unifying and spiritually stimulating factor in the lives of the missionaries. Dr. R. L. Howard's presentation of "Not by might, nor by power but by My spirit, saith the Lord,"

was reflected in the later sessions. In the Sunday morning service Rev. A. A. Berg called upon us, as we enter this new century of mission history, to adopt as our watchword, "I am prepared to preach the gospel." In the communion service Rev. H. I. Frost led us toward a deeper fellowship with Christ and with each other. Rev. C. C. Roadarmel introduced a period of group thinking by a paper on "The Technique of the Peace Maker."

Reports of successful activities of the Bengal, Assam, Bihar, Orissa and Santal Christian Councils were given. The Christian Literature Committees in which the mission is cooperating reported progress. The Oriya committee has published 20 new titles in the past 18 months and has undertaken the revision of the Oriya Bible.

We went out from these periods of fellowship together with a new sense of the ongoing of the Kingdom cause and a conviction that God's eventual conquest of India is sure.

Chinatown Grocery Stores Become Saloons

By AMY PURCELL

Never in my 18 years' experience in Fresno, California, have there been so many stores and shops in this section of the city. Grocery stores where two or three men have worked have been remodeled as lunch counters and dining-rooms with game tables galore. The reason: a sa'oon in every place. There are also many real Chinese cafés, where scores upon scores, at times even hundreds, of Americans eat. Consequently our youth have found work. Everybody is working, before and after school, all night, and Sunday. Our 14-year-old and sometimes 12-year-old girls work until two and three o'clock Sunday mornings. If any protest is made parents say, "Oh, they are not em-

Missionary Oddities *Number 13*

A WHITE WOMAN PATIENT AND A NEGRO DOCTOR

A POORLY dressed young white woman called at the office of Rev. E. R. Tingley, Director of the Rankin Christian Center, and reported that her mother was desperately ill, following child birth. A midwife had been employed. Now they needed a doctor but could not get one.

Two doctors had declined to come. Each had explained over the telephone that the family did not belong to his regular clientele. Moreover, the family had been delinquent in settling past bills for medical services and the objection was raised that a physician had not been called in the first place.

In desperation Mr. Tingley tried to think of some doctor of his acquaintance to whom he could turn for help that the woman must have immediately. He must be a doctor who like the Great Physician would serve this woman not according to her standing, but according to her need.

Thumbing the telephone book he came to the name of a Negro physician who had lived in the community for many years. He was educated at Shaw University, one of the colleges for Negroes founded by the Home Mission Society.

Promptly the Negro came and gave professional attention to this woman, born in Europe, who was so desperately in need of his help. After doing what he could, he arranged for her immediate accommodation in the local hospital. Thus her life was saved.

ployed: just helping our friend." Several of our Girl Reserves work that way, yet come to Sunday school at 9.45 Sunday morning.

We have been asked to have a Bible study group of older young people after 9 o'clock at night, when they come from their stores and shops. You see, Chinatown doesn't close at 6 P.M. as does the other side of town. There is a pathetic reason for that. After a day in the vineyard cutting grapes, or in the field picking cotton, one does not feel like shopping in any store except in this locality. One just wouldn't dare, even if American stores were open. So American Indians, Mexicans by the hundreds, Negroes and some white folk shop, eat, and drink, then push and reel their way out on the streets. There are also many clothing stores here, little shops featuring cheap, gaudy things. As long as their money lasts, the people buy everything. In every shop you find not only the salesgirls and salesmen, but boys and girls whose business it is to "look on." For some people—sad to say, many of them—who come in to buy, pick up anything that is loose. Therefore every customer has a pair of eyes fastened on him. Of course he doesn't know that.

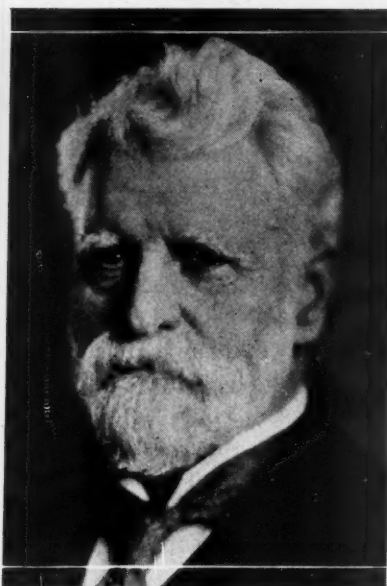
The biggest event in our Chinese life has been the opening of a fine, splendidly equipped Chinese Language School, erected by the Chinese. Instead of four or five different ones, we now have this fine big school, meeting every night from five o'clock to eight, and Saturday forenoons.

After all this, and the activities of public school life, we strive to fit in our Christian program. The challenge from every angle nearly overwhelms us, but we are trying to spiritualize every activity in such a manner as to make the Chinese conscious of their need of Christ.

PERSONALITIES



WILLIAM GEAR SPENCER



AMBROSE SWASEY



EDGAR DEWITT JONES

He Brought the Stars Nearer

DR. AMBROSE SWASEY, KNOWN TO BAPTISTS EVERYWHERE for his many benefactions and his long service to the denomination and its numerous enterprises, had another merited honor conferred upon him at the December meeting of the American Society of Mechanical Engineers, held at the Astor Hotel in New York City. In the presence of former President Herbert Hoover and a large gathering of other noted engineers, Dr. Swasey, whom Denison University honored with the degree of Doctor of Science in 1910, was awarded the Hoover Medal, "awarded by engineers to a fellow engineer for distinguished public service." The former President of the United States made the speech and extolled Dr. Swasey's achievements. Builder of giant telescopes, Dr. Swasey has enabled man to visit the habitations of the stars and to journey into the outer vastnesses of infinite space. In his lifetime he has been recipient of many honors by universities and learned societies. He deserves them all and he carries them well.

He Will Preach at Philadelphia

DR. W. G. SPENCER, WHOSE INTERESTING SERIES OF ANNOUNCEMENTS IN MISSIONS has made Franklin College known throughout the Baptist world, will preach the Convention sermon at the Northern Baptist Convention in Philadelphia, on Sunday, May 23, 1937. In the long list of 29 preachers since the Convention was organized, only two other college presidents are included, Dr. D. J. Evans, and the late

Dr. W. H. P. Faunce. Two secretaries appear in the list, and two seminary professors. All others, at the time of their election as preachers, were in active pastorates. Dr. Spencer became President of Franklin College in 1934, having served for the preceding 12 years as President of Hillsdale College in Michigan. A varied experience in teaching and in graduate study in Europe, following his graduation from Denison University, furnishes the background of his collegiate career. He has rendered notable service to the denomination on various boards and committees. He has been President of the Board of Education and President of the Michigan Baptist State Convention. In 1934 he was Vice-Chairman of the Commission on Reorganization which presented its memorable report to the Northern Baptist Convention in Rochester.

He Will Represent 23 Denominations

DR. EDGAR DEWITT JONES, NEW PRESIDENT OF THE FEDERAL COUNCIL of Churches of Christ, now composed of 23 constituent denominations, is the first member of the Disciple denomination to head the Council. Since 1920, he has been pastor of the Central Woodward Christian Church in Detroit, Michigan. Previous pastorates were in Kentucky, Ohio and Illinois. He is a native of Texas and was educated at the University of Missouri and the Transylvania University in Kentucky. Dr. Jones was formerly President of the International Convention of Disciples. He is a popular lecturer on Abraham Lincoln, of whose life he has made special study.

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

CONTRIBUTING EDITORS

WILLIAM H. BOWLER

ARTHUR M. HARRIS

COE HAYNE

WILLIAM A. HILL

MRS. ORRIN R. JUDD

P. H. J. LERRIGO

A. M. McDONALD

FRED B. PALMER

J. H. RUSHBROOKE

MRS. HOWARD WAYNE SMITH

Field Correspondents in Four Continents

Vol. 28

FEBRUARY, 1937

No. 2

Nine Birthdays

of Nine Honorable Men

THE 80th birthday, late in 1936, of Justice Louis D. Brandeis, not only completed another annual cycle of birthdays of the members of the United States Supreme Court, but raised to 72 the average age of the nine men who interpret the supreme law of our land. Their decisions affect the welfare of 135,000,000 people. Six of the nine have passed the Psalmist's limit of three score and ten. Each of the six has served for 20 years and can now retire on an annual pension of \$20,000. None of the six has intimated doing so and there appears to be no demand for such retirement. The nation seems satisfied to have these honorable men continue in service.

Such facts again put to shame the all too prevalent attitude and practice of the Christian church with respect to its ministers. Only two members of the Supreme Court, Justices Roberts and Stone, are younger than the Baptist retiring age set at 65 by the Ministers and Missionaries Benefit Board. Yet even that limit is far beyond the preference of most churches. And as for Justice Butler at 71, Chief Justice Hughes (first President of the Northern Baptist Convention) at 75, and Justice Brandeis at 80, where is the church

that does not think a man of that age too old for its pastorate?

If the legal process of a nation can be entrusted to men over 70, then the spiritual progress of a church can safely be left in the hands of men of similar age. It requires a long and distinguished legal career to interpret adequately the meaning of justice in human affairs. And it requires a long and enriching spiritual ministry to interpret with similar adequacy the "meaning of God in human experience."

He Chose the Name of Peace and Was Sadly Disillusioned

AS THIS issue goes to press, the life of 79-year-old Pope Pius XI who has been gravely ill for the past two months, is slowly drawing to its close. If he lives until February 6th, he will observe the 15th anniversary of his pontificate.

Fifteen years ago, on February 6, 1922, as Cardinal Ratti of Milan, he succeeded Pope Benedict XV. For his papal name he chose Pius with this explanation:

Pius is the name of peace. Since I desire to consecrate my labors to the work of the peace of the world, I choose the name of Pius XI.

Although thus nobly dedicating himself to the cause of peace, he was destined for disillusionment. In one of his recent annual messages to the world he sadly admitted that he had hoped to utter a "reassuring word," but that his hope had "not been fulfilled." During his papal reign wars were waged in four continents—Japan against China in Asia, Paraguay against Bolivia in South America, Italy against Ethiopia in Africa, and Spain against Spain in Europe.

Moreover, during these 15 years his church has not fared well. Suppressed in Russia, checked in Mexico, nationalized in South America, crushed in Spain, and controlled in Germany, Roman Catholicism may well have reason to worry over its future. Another source of intense anxiety to the aged pontiff was the spread of atheistic communism. In his crusade against it he established a radical precedent by inviting the cooperation of Protestantism.

So it fell to the lot of Pius XI to lead his church during a period when Christianity, indeed, all religion whatever its name or creed, was called

upon to withstand the combined forces of paganism, materialism and state totalitarianism. It is a time in history when the world prestige, the ecclesiastical might and the historic authority of the Roman Catholic Church have lost much of their former power. Nevertheless, Pius XI will be remembered as a noble Christian gentleman and a devout Pope who, as Holy Father to millions of Catholics, served well his day and generation. Amid overwhelming disasters he has faithfully upheld the dignity and tradition of his church.

It is obvious that his successor, when elected, will face a well-nigh insuperable task.

American Christians Should Blush Over This Contrast in Church Discipline

BLUSHING is rather outmoded in the United States. It ought to be restored at least to the cheeks of many American church members when they read the following contrast in church discipline. Rev. H. D. Brown, missionary in Belgian Congo since 1927, compares standards of church membership among Baptists in the jungles of Central Africa, and in America.

One of our evangelists asked me how many people in my church at home are out of fellowship, because of having been disciplined. I told him that in all my years of church membership I had never known of a case of discipline. I fear that my answer did not fully explain the situation. For fighting, stealing, adultery, lying, and backsliding into paganism, there is rigid church discipline here. The offending member is not permitted to take his place at the communion table until a certain period of exemplary conduct gives proof of real repentance.

But there is more than this. Discipline is also for those who will not support the church if able to do so; for those who fail to attend services reasonably well; for those who do not come regularly to partake of the Lord's supper; and for those who consistently refuse to assume their share of church activities. I was much too ashamed and embarrassed to explain to my evangelists that of this latter group of offenders there are many in America, but that they are never disciplined.

The Church of Christ in Congo insisted upon higher standards of membership than the parent church that was supporting it!

What would happen if Congo standards were to be adopted by Northern Baptists? The answer

is easy. There would be an immediate, sharp decline in the quantity of church members; but there would be a highly invigorating rise in the quality of church membership.

Which is more to be desired, disciplinary strictness and membership quality or disciplinary laxity and membership quantity?

Jews and Christians Need Two Days for One Day's Observance

SINCE the Sabbath comes on Saturday for the Jew and on Sunday for the Christian, two days are needed each year for the observance of Brotherhood Day. One of its chief assets is that Jews, Catholics, Protestants (including Baptists), can unite in its observance without the least surrender by any of them of their rights and duties individually and collectively to propagate whatever truths to each seem essential. The principle of justice for all, friendship among all, and understanding of all, transcends all difference in theology, variety in faith, and diversity in ritual. Brotherhood Day seeks no lowest common denominator in creed. It promotes no church union. It urges no synthesis of religion. It makes no claim that any religion is as good as any other. It assumes rather that all who believe in God, whether Jew, Catholic, or Protestant, are equally concerned today over the threat of paganism, the spread of atheism, the growth of the totalitarian state idea, the danger of prejudice and the menace of unbrotherliness. These forces threaten not only the faith of Jews, Catholics or Protestants separately but all religion itself. This year the theme of Brotherhood Day is, "Make America Safe for Differences." It is the sign of a good Jew and the mark of a good Christian as well as evidence of the reality of American democracy that we can all live in these United States in harmony and friendship with one another in spite of our doctrinal, racial and cultural differences. To the building of such a fraternal community, Brotherhood Day summons us. Sponsored by the National Conference of Jews and Christians, dates for this year are February 20-21. Baptists should join heartily in its observance. Material may be secured from Dr. Robert A. Ashworth at the office of the National Conference, 289 Fourth Ave., New York.

Editorial ♦ Comment

♦ In an effort to stamp out the fake charity racket (see *MISSIONS*, April, 1936, page 220), in New York, 26 persons were taken to Police Headquarters. Several received grand jury summons. Included in the group were two former Roman Catholic priests, two former Jewish rabbis and four women. The remaining 18 were men. It was said that \$600 a day was collected by fraudulent charities in New York City during the summer. Once more *MISSIONS* advises its readers to investigate before they invest, to consult their pastors about their philanthropic interests, or to send their donations to state or national denominational headquarters, where they will be applied to whatever worthy purpose prompted their charitable impulse.

♦ Although church leaders try to be optimistic in their interpretation of ecclesiastical statistics, the fact remains that there is an overwhelming unchurched population in the United States. *The Walther League Messenger* put the matter vividly in stating that the unchurched population in Chicago alone was larger than the entire membership of the Lutheran Church throughout the United States. Moreover Chicago's unchurched population exceeds the entire population in Wyoming, Idaho, Colorado, New Mexico, Arizona, and Nevada. According to the same paper, the number of people in several leading American cities who are not identified with any Christian church, Catholic or Protestant, is as follows:

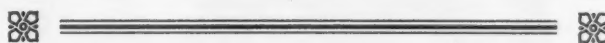
PITTSBURGH ...	242,631	CLEVELAND	378,013
ST. LOUIS	297,828	SEATTLE	261,308
MINNEAPOLIS .	283,753	LOS ANGELES .	997,023
SAN FRANCISCO	419,246	NEW YORK ...	4,149,494

Here is evidence not only of an unfinished home mission task in America, but also of the unevadable urgency of church cooperation. No single denomination alone has personnel or financial resources sufficient to undertake evangelizing these unchurched multitudes.

♦ Plans initiated four years ago for the publication of a Negro Encyclopedia are going forward rapidly. Financed by grants from the Phelps-Stokes Fund and other large philanthropic foundations, this monumental work will cover all important phases of Negro life and history in Africa, the United States and in other areas of the world. Dr. W. E. B. Du Bois, prominent Negro leader and professor of Sociology in Atlanta University, of which the late Dr. John Hope was President (see *MISSIONS*, May,

1936, page 303), has been elected chairman of the Editorial Board. For the past two years Dr. Du Bois has been at work outlining the subjects to be covered in the encyclopedia. Whites and Negroes serve on both the Board of Trustees and the Editorial Board. Thus the encyclopedia will be a product of interracial cooperation. It should contribute to a better understanding of the Negro and a finer appreciation of his past achievements and future potentialities.

♦ It so happens that the 12th of February this year marks three important anniversaries. Every American school boy knows it as the birthday of Abraham Lincoln. In China it is the anniversary of the Chinese Republic, even though, as Dr. Joseph Taylor points out, the event is usually celebrated on the 10th of October. Since the date this year falls on the first Friday in Lent, it becomes also the World Day of Prayer for Missions. Although few Baptist churches include the Lenten season in their program of activities, it is hoped that many will join with the churches of other denominations in observing this day set apart for intercession on behalf of the world missionary enterprise. On page 109 appears an announcement.



THE GREAT DELUSION

Number 38

ONE MILLION BARMAIDS

MEN employed as bartenders to dispense liquor in saloons and taverns across the country are becoming alarmed at the increasing tendency of the liquor traffic to hire young women for this work. In order to "stimulate drinking among men," already more than 1,000,000 girls are so employed.

Mr. Lewis W. Wulff, President of the International Barmen's Association, is reported to have said,

Liquor alone can cause enough trouble, so why add women to it? When you put a pretty girl behind the bar you invite more trouble. You get all the gay young blades and the old ones too, hanging around the bar until all hours. They drink a lot and thus temperance aims are defeated. It all boils down to the age old tendency of women to flirt. They flirt whether they are barmaids or not. So we say put a ban on them as barmaids.

People who voted for Repeal never imagined that within three years after Repeal, the liquor traffic would hire 1,000,000 American girls to entice men, young and old, to drink.



Out of Racial Misery Into Radiant Living

The story of an adventure in racial understanding whereby the American Negro was lifted out of the drab existence of racial injustice and is now being given an opportunity to satisfy the aspiration of his race for a more abundant life



IN THE CORNER:
*The Lumpkin Jail in
Richmond, Va., as
used by Doctor Col-
ver for his school.
See page 104*



AT THE LEFT:
*Chapel service
in Morehouse Col-
lege, now in affiliation
with Atlanta University*

By FRANK A. SMITH

THE movement for the education of the Negro is one of the greatest adventures in American Christianity. At the close of the Civil War the Negro had received political freedom. But if the race was to become a real part of the national life the chains of ignorance and superstition had to be broken. The tragic plight of the Negro was a great call to the Christian bodies of the North. The vastness of the task and the unusual opportunities for service kindled the imagination and awakened the sympathies of thoughtful people. As a result some of the

choicest men and women volunteered. Leading educators declined prominent positions and devoted their energies to imparting the rudiments of knowledge to an unlettered people. They gathered handfuls of people in church basements and old shacks. They saw these groups increase to hundreds, the inadequate quarters replaced by stately buildings. They had their reward in seeing how some of their pupils became teachers of their own people, and in watching the race slowly emerge into a new life. The investment yielded a rich spiritual harvest.

This movement also brought to the Negro a new outlook on life. Education became a stepping stone to some of the higher rewards of living. The opening of stores of human knowledge revealed unknown meaning to the simpler things of life. They began to find in other races aspirations and problems similar to their own, so that the widening horizons of life gave them a new sense of responsibility and a new incentive. Back of this increasing knowledge were the devoted and sacrificial lives of the white men and women who were their teachers. Their high Christian living, their daily companionship in the classroom, their fine scholarship and devo-

graduates of these schools have been as leaven and the ferment still works in the bread of life. The contrast between the beginning and the present, even with some glaringly unsatisfactory conditions, is a tribute to their work and worth.

It would be impossible to tabulate statistically what these schools have accomplished in their ministry to the Negro and it would be far more difficult to evaluate the spiritual and cul-



In the biological laboratory at Morehouse College. Biological science is increasingly popular

tion to truth inspired their pupils to attempt higher and better things. These white teachers are still held in loving remembrance.

It is a long way from the little group gathered in the little school in the old slave pen of Lumpkin's Jail, Richmond, Va., to some of the schools of today with comfortable buildings and modern educational equipment and full college standing. Some are more advanced than others, but all of them are on the way. Of far more significance than evidences of material progress is the change wrought in the race itself, to which these schools have contributed the greater part. There are still vast areas educationally underprivileged. Illiteracy is all too common. But the

tural contributions. It is of greater importance, however, that we should understand their present relation to the Negro race. What are they doing now? What are they doing that state schools cannot accomplish? Is there a need for continued denominational support?

In the first place these schools furnish Northern Baptists with a most effective means of fostering good relations between the two races. Racial minorities are always sources of misunderstanding and difficulty and the lot of the American Negro is a very unhappy one. Although this problem is baffling and confusing, the only way out is by a Christian solution. It is largely a problem of attitudes and of understanding. The place to discover the worth of the

race is in the best it can produce and the graduates of these schools are evidence of the fact that the Negro race can achieve. The graduates are apostles of a better understanding.

Moreover the proper appraisal of a race is not by an analysis of race psychology but by a sympathetic appreciation of its aspirations. It is not to be found in emphasis on the differences that exist in the great human family, but in a fair



A scene from the play "The Late Christopher Bean," produced by students from Atlanta University, Spelman College and Morehouse College

understanding of ideals and motives, in the hunger of the mind for truth and the response to spiritual values. So these students are the embodiment of the best aspirations of their race. Their qualities of mind and heart go far to remove prejudice and suspicion by white people. These offer a fairer portrayal of their race than is found in drama or the popular literature of the day, certainly far superior to that seen in the average newspaper. They in turn become interpreters of the white race to their own people.

This great Christian and educational adventure is therefore a revelation of the white attitude. Everything we do for them is an expression of our good will. The erection of a school dormitory where cleanliness and comfort are possible, where neatness is emphasized and op-

portunity afforded for the expression of individual taste and skill, shelves filled with good new books, scientific equipment, recreational facilities, are all received as tokens of our good-will. The Negro simply cannot provide these things. Our generosity is a tangible evidence of good-will more valuable than an annual report crammed with resolutions, and good will lies at the basis of good race relationships.

These schools have also lifted the race. Any people will rise to higher levels more quickly and more surely when they can produce their own leadership. The white teachers performed a val-



Two members in a popular class in painting, taught by Hale Woodruff, well-known American artist, at Atlanta University

uable and an heroic service, but it has been evident for a long time that the real leaders of the colored people must be from their own midst. For this reason Northern Baptists from the beginning have sought to train a Christian leadership. So from these halls have gone forth men and women, ministers, teachers, doctors, lawyers, social workers, who are bringing to their people the Christian interpretation of life. These are to be found in every Northern city where there is a considerable Negro population. They are also laboring in the little hamlets and big

cities of the South. They are stepping stones. A race goes forward, not by a correct racial philosophy, but by inspired personalities—men and women who can kindle faith and purpose in the hearts of others. One single radiant spirit, like Dr. John Hope, formerly President of Morehouse College, who will live in the hearts of generations to come, is worth the cost of an entire institution.

The influence of these schools seeps down into the common life of the people. Their youth today, laboring in the rice fields or amid the cotton, hear the call of some school across the stretching rows. Their bells ring in his heart and he rises up to follow their call. The whole hamlet turns out to provide out of its poverty, his meagre wardrobe and few necessities that he may "go to college." His high youthful adventure lifts the whole community. There are also families where the educational ideal has persisted until every one of a large number of children received a higher education.

These schools also enable the white man to share with the Negro the rich culture which he possesses. Culture is not an exclusive possession, but a trust to be shared. Because we have freely received, we must freely give. It has been assumed that the high illiteracy of the Negroes is an evidence of his inability to appreciate our culture, but the graduates of these schools have taken a high place in every field of knowledge. These are "liberal arts colleges," not vocational schools, and "liberal arts" means knowledge, and beauty, and understanding, and religious faith. Through these schools we share our great stores of human knowledge, making available literature, science, philosophy and religion. The Negroes need to understand this physical universe, the reaction of social forces, forms of government, the pathway by which the human race has come, and the best that men have dared through the ages. How shall they learn unless a teacher be sent?

Through these schools we share the beauty of life. The barrenness and drabness of Negro living is not due so much to lack of an appreciation of beauty, as to stark poverty. These students are made aware of a world of art, and architecture, forms of beauty in far off lands, expression in music and poetry and beauty of speech and literary style. If there is any question of the

value of this sharing it would be well to remember some of the recent dramas, novels and poems from Negro authors. Through these schools we help them to understand the world in which they must live,—the study of human institutions, the relations of society, the world-wide implications of race and nationalism. Moreover, they must share in building a new world and we want them to help build a Christian world. Let us be sure that modern paganism seeks the Negro, together with every other race, and it is important that the Negro youth faces the impact of a materialistic age with a Christian understanding firmly rooted in his heart. We are stewards, not owners, of our cultural treasures, and these things must be made available to these people if they are to take a worthy place in the world.

This is an unfinished task. The Negro has not arrived and our goal is still far distant. The work of the founders was superb. This is a new day in which the Negroes must themselves be the builders, but the builders still need our aid. In most of these schools, the dormitories should be rebuilt. One large building is now closed because unsafe. Better living quarters are needed for the teachers, and better salaries, many of whom are underpaid; scholarships for bright young people who simply cannot earn enough during the summer owing to their economic segregation; adequate endowments that the institutions may be self-respecting and self-supporting. These schools are the major missionary project for work conducted among Negroes by Northern Baptists. They are next to the oldest of our forms of home missionary work, and they are one of the most productive.

This is for us a direct missionary as well as an educational duty. These people share our spiritual heritage, our desire for religious freedom, and our church democracy. Fully 60 per cent of the American Negroes are Baptists. We began this work and we are morally obligated to complete it. Among the many pressing demands of the Kingdom of God in this crucial hour in American life, these schools, and these people, must not become a forgotten responsibility.

By the providence of God they are here. By the grace of God may we be able to help them find their way into a new day.

Race Brotherhood

SUGGESTED FOR READING ON RACE RELATIONS SUNDAY, FEBRUARY 14, 1937

A Prayer for Race Brotherhood

ALMIGHTY FATHER, we who are members of different races and faiths, desire together to worship Thy holy name in fellowship with each other.

Thou art our Father, and we are Thy children; show us that our hopes and fears and aspirations are one.

Forgive, O God, the envies, suspicions, and misunderstandings which have blinded our eyes and thrust us asunder.

Purify our hearts, and teach us to walk together in the laws of Thy commandments, and in the ways of human friendship.

Help us, O God, to give honor where honor is due, regardless of race, color, or creed, following what our inmost heart tells us to be Thy will.

Deepen our respect for unlikeness, and our eagerness to understand one another, that, in a higher unity of the Spirit, we may transcend our differences.

Gladly may we share Thy best gifts, working together to build Thy City upon earth. We ask in Thy holy name, through Jesus Christ our Lord. Amen.

FROM ALTAR STAIRS by Joseph Fort Newton. By permission of The Macmillan Company, publishers, New York.



Thoughts on Race Relations

Every man, no matter what the color of his skin or the shape of his eyes or his religious profession, has his place in the divine plan.—*Monsignor John L. Belford.*



When so many of our fellow-Americans still want for bread and shelter, when there are slums to clear and diseases to conquer, when we must grapple honestly with the criminal paradox of poverty in the midst of plenty, it is a little irrelevant for Jew to quarrel with Christian or for white to hate black.—*Rabbi Jacob J. Weinstein.*



It is well for us to remember that this America of ours is the product of no single race or creed or class. I like to think of our country as one home in which the interests of each member are bound up with the happiness of all.—*President Franklin D. Roosevelt.*

There are tendencies at work in the world so divisive and disruptive, setting race against race, as to threaten the very existence of civilization. How can we lift up our hands in worship of the common Father of mankind if we forget the resentment that burns in the hearts of our brothers of racial minorities who believe themselves to be objects of discrimination and injustice? Every man has a right to be judged in terms of his worth as an individual regardless of his race, faith or color.—*Robert A. Ashworth.*



Unless we can get over our false notions of any inherent Anglo-Saxon superiority, unless we can rise above the racial snobbery toward darker peoples which has been so characteristic of northern Europeans and Americans, we shall be unconsciously testifying to the impotence of Christianity to create the world unity of which we preach.—*Samuel McRea Cavert.*



Where does Jesus stand in this problem of race as we face it in America? Where does Jesus stand in this problem of race as we face it in the world? He stands at the high point of brotherhood. He marks not down the color of a man's skin. He forgets not the democracy of God that has made all nations of the earth different, yet to dwell together in love. We cannot imagine his accepting the fallacious doctrine that one blood is better than another. Surely He assents to no snobbery that thrusts between men the cruel sword of race bigotry to divide them and to make for suffering, pain, thwarted ambition, and incomplete life. His love shattered all race barriers. His path was a path in which all men could walk, with none despising or holding aside from his brother.—*Quoted by Clarence W. Cranford in SEEKERS OF LIGHT.*

Scripture Texts

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.—*Ephesians 2:19.*

One God and Father of all, who is above all, and through all, and in you all.—*Ephesians 4:6.*

I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.—*Ephesians 3:14.*

Are Catholics and Communists the Negro's Only Friends?

In the economic and social injustice in which he finds himself, to whom shall the Negro turn for guidance and help? To Catholicism, Communism, Protestantism, or to some self-appointed dynamic leader like "Father Divine"?



A Negro theological student preaching from court house steps

By H. M. SMITH

LAST summer as I traveled by rail from New Orleans to Dallas, I shared the Negro day coach with two Negro Catholic nuns. Three days later at the great Texas Centennial Exhibition in Dallas I saw them on exhibition in the Catholic Hall of Religion. It was Negro day at

the Fair and 40,000 Negroes attended. These black nuns were "Exhibit A" by the Catholic Church as it sought to win converts among America's 15,000,000 Negroes.

In Atlanta just a year ago a young Negro was arrested and sentenced to a Georgia chain gang for encouraging hungry men to demand bread. The radical and communist forces in the

United States have provided funds and friends. In behalf of this 20-year-old Negro, they have carried an appeal to the Supreme Court of the United States. As a result the name of Alonzo Herndon has become a *case celebre* in Negro circles, and the communists of America have been widely heralded among the uncritical as the black man's only friends.

In New York's great Negro colony in Harlem, many Negroes and a few whites are calling a little brown man "God" and in ecstatic phrases are murmuring, "Peace, Peace, isn't it wonderful!"

Impartial hard-headed newspaper men who have seen this strange man and his queer followers in action tell us that the secret of Father Divine's power is that thousands of Negroes in our great cities are hungry and unhappy. The man who is willing to feed them, they have called "God." The place where this modern miracle happens, they have called "Heaven."

These pictures give us some idea of conditions among the Negroes today. Roman Catholicism is discovering, after 300 years of neglect, that there are Negroes in America. Communists are capitalizing on the despair of the black race as they seek converts to communism in the United States. Strangest of all, a black man who plays Santa Claus is called "God."

Here are three ways of escape that beckon to the colored folk of the United States. To many of us they look like false lights and mirages that will lure to their death the men who rise up and follow them. But how are the 15 million Negroes in America to know how to fairly and honestly evaluate these anxious guides and recent friends? The answer is plain. A large and sensible group of Negroes must be developed who will serve as a mighty bulwark against hysteria and mass suggestion to which a disadvantaged minority group like the Negro is so peculiarly susceptible. Education, sane religion and common sense must unite to give poise and balance to the most vulnerable part of the American commonwealth. The Negro must be saved in order to save America.

Although many groups are just now discovering the Negro in America, this is not true of Baptists. Ever since the close of the Civil War, Northern Baptists have been vitally interested

in the individual and social salvation of the Negro. The chief expression of this interest has been in large measure a chain of Negro colleges stretching through the South from Virginia to Texas—

Virginia Union University at Richmond, Virginia

Shaw University at Raleigh, North Carolina
Benedict College at Columbia, South Carolina
Morehouse and Spelman Colleges at Atlanta, Georgia

Jackson College at Jackson, Mississippi

Leland College at Baker, Louisiana

Bishop College at Marshall, Texas

Here are eight centers of culture and consecration. For more than 50 years they have been cities of refuge and camps of marching armies. Into them have come children; out of them have gone men and women, ready and willing for the work of the world.

These colleges have cost Northern Baptists a great deal to establish and maintain. In money, at a very conservative estimate, they represent a total investment since the Civil War of ten million dollars. In human values they represent the life blood of some of America's finest spirits and greatest saints. For 50 years young white men and women of culture and courage came from the north to aid the newly freed Negro to find himself and God. Later as the years passed the graduates of these schools joined with the white pioneers to help in maintaining and operating them.

What have these schools produced? Is the sacrifice of yesterday justified? Here are the facts. These schools have sent out into American life nearly 16,000 graduates. The ten millions invested have produced 16,000 cultured Christian citizens at a cost in money of less than \$66 per graduate. The real explanation of these figures is found in the lives and personalities who as pioneers, founders and teachers, set no price upon themselves and their services. They therefore do not appear in the financial schedules, yet they live on in their students.

To mention only a few of these 16,000 graduates: a black Baptist preacher today is a member of the Pennsylvania legislature and the pastor of a Philadelphia Baptist Church. This man—Marshall L. Shepherd—is a graduate of

Virginia Union University at Richmond. When President Roosevelt at Howard University in Washington said there should be "no forgotten races" in America, he was dedicating a building on that campus which is part of a \$5,000,000 building program now in progress financed by the United States Government. The President of Howard University is Dr. Mordecai Johnson, a Baptist Minister trained at Morehouse College in Atlanta. Fifteen years ago the Northern migration of the Negro changed small Negro centers in our Northern cities into great sprawling districts where vice, crime and disease preyed upon these bewildered black newcomers from the South. In Chicago a Negro Baptist preacher with a vision and a will gathered 12,000 of these men and women into the membership of his church. He redeemed a city and gave Chicago the distinction of having the largest Protestant church in all the world. This man—Dr. L. K. Williams—is a graduate of Bishop College in Marshall, Texas. Baptists of the world have honored him by appointing him Vice President of the Baptist World Alliance.

A distinguished modern commentator has said, "The Negro is won or lost to historic Protestantism according to what is done in the next ten years."

The world of yesterday and today is being made over more rapidly than many of us can realize. What is happening to the Negro during this transformation? Is he to be Protestant or Catholic? Is he to be captured by the Communists who claim to be unique in their offer of justice and brotherhood to black men? Is he to be the pawn of deluded or designing "false-prophets" whose power is built on their ability to promise and not necessarily to produce?

The Negro has gone to town all over America. North and South, he has poured into our great cities drawn by the double appeal of high wages and better living conditions. By hundreds of

thousands he has come to the city looking for the Promised Land. Often instead he has found poverty, crime, disease, and human vultures waiting to fatten on his childlike inexperience. In these cities where the destinies of America are to be decided in the next decade, the Negro must have in his churches, his schools, his homes, his centers of recreation and labor, consecrated intelligent leaders who know God.

These Baptist colleges in the South must tomorrow as yesterday continue to pour into the life blood of Negro America, men and women of character, culture, and courage who can answer the questions which Catholics, communists and charlatans are raising in Negro circles. As already stated, these colleges have sent 16,000 graduates forth as leaders of 15 millions of their colored brethren. Among them are many gifted voices like those of Marshall Shepherd, Mordecai Johnson and L. K. Williams. But what are Baptists doing today to guarantee more such voices tomorrow?

NOTE.—In establishing these schools the American Baptist Home Mission Society was the great pioneering agency. For over half a century it carried the burden heroically. Recent changes in the field of Negro education, together with their development into colleges, called for a different type of supervision. This was better afforded by the Board of Education (see MISSIONS, October 1935, page 469). A transfer was effected on October 1, 1935. The spirit and ideals and high Christian character remain unchanged. Those receiving aid from the Board of Education at the present time are: Virginia Union, Richmond, Va.; Benedict College, Columbia, S. C.; Leland College, Baker, La.; Jackson College, Jackson, Miss.; and Bishop College, Marshall, Texas. There are three financially independent schools: Shaw University, Raleigh, N. C.; Morehouse College and Spelman College, Atlanta, Ga., all of which were founded by the Home Mission Society and have representatives of the Board of Education on their several Boards of Trustees. The Woman's Home Mission Society also supports Storer College, Harpers Ferry, W. Va.; Mather School, Beaufort, S. C. and Florida Normal Institute at St. Augustine, Fla.—ED.



FROM WHITE BOSTON TO NEGRO RICHMOND

IN Boston, Mass., there lived 70 years ago Dr. Nathaniel Colver, a Baptist minister. He was 74 years of age when he became the leading spirit in the founding of Virginia Union University at Richmond, Va.

The task of finding accommodations was not easy. He prayed. He walked the streets of Richmond "to see what answer the Lord might give." One day he met the fair-faced Negro widow of Lumpkin, the slave dealer. She suggested to Dr. Colver the use of Lumpkin's Jail, the famous slave pen of her deceased husband. He proposed a lease for three years at an annual rental of \$1,000. Although Mrs. Lumpkin, an honored member of the First African Baptist Church, could easily have received \$500 a year more for the property from other sources, she accepted Dr. Colver's offer.

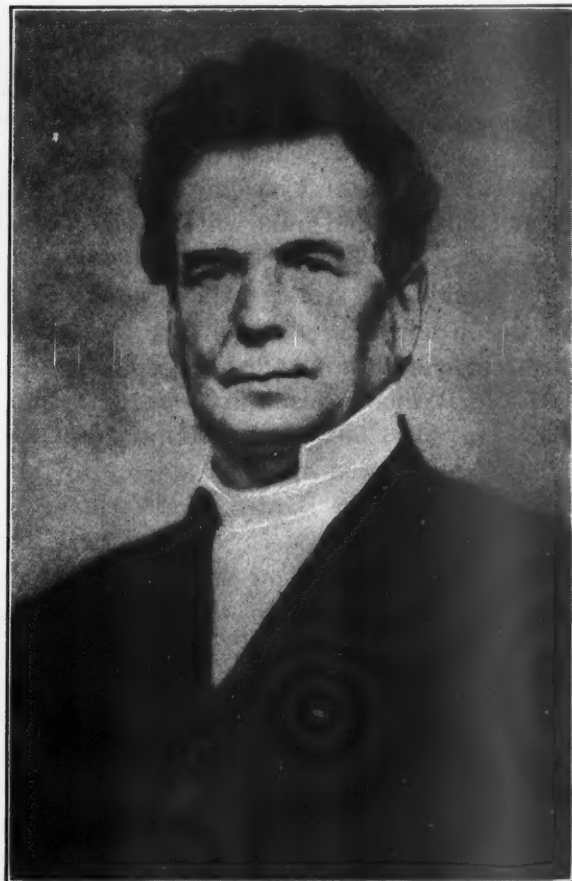
The Lumpkin Jail property covered about half an acre in what is now a congested section of Richmond. A tall fence 12 feet high enclosed the four buildings where Lumpkin had carried on his nefarious trade. One building was used by Lumpkin as his office and residence. Another was the hostelry of those who exchanged slaves. A third was the saloon and kitchen. The fourth, in the center of the plot, was the old slave jail, where the proprietor imprisoned and whipped disobedient slaves.

When Dr. Colver arrived, the windows were still barred with iron and the rough floor still had its iron staple that held the whipping ring. In a few months he had consecrated this site, once the place of sorrow, as a monument to the uplift of a race. Early in July, 1867, a "school of colored prophets" was provisionally gathered. The work steadily enlarged. By November 88 pupils were in attendance, of whom 25 had the ministry in view.

The efforts and sacrifices which many Negro preachers made to get to Richmond remind one of the mendicant friars of mediaeval Europe. Some walked 150 miles, begging their bread by day and shelter in Negro cabins by night. Some borrowed the clothes they wore, a vest of a cousin, pants of a brother, and coat of a father. Sometimes a whole neighborhood contributed to the wardrobe of the preacher; the whole outfit often was worth less than five dollars in any second-hand clothes establishment. Ages of preachers ranged from 24 to 60, but

The story of Nathaniel Colver as told by Professor Miles M. Fisher of Virginia Union University

they came, they learned and they returned to preach the gospel to thousands.



NATHANIEL COLVER

Reproduced from a portrait hitherto unpublished. The original is in the office of President William J. Clark at Virginia Union University and was presented to the University by Dr. Colver's grandson

By the spring of 1868, the health of Dr. Colver's wife made it necessary for him to return north where she died April 18. Now alone, old, stricken with grief, and broken in health, Dr. Colver returned to Richmond but resigned two months later. He died in Chicago, September 25, 1870. As a preacher of the gospel, defender of righteousness and elevator of a race, he left a lasting impression on those with whom he came in contact. His work at Richmond proved to be a foundation worthy to be built upon by future generations.

LITTLE JOURNEYS to GENEROUS GIVERS

By G. CLIFFORD CRESS

JOURNEY NUMBER 11—THE WIDOW'S MITE

IT WAS the week before Christmas. Evergreen wreaths were hanging on doors and in windows. Gayly lighted trees stood in many yards. Odors of good things being cooked and baked for coming feasts were in the air. Students were coming home for the holidays.

Going was difficult. Skies were grey and roads were coated with ice. My destination was a village of a dozen buildings grouped about a rural meeting-house in New England. Here lived one of God's good noblewomen, a widow whose quiet generosity had aided many Christian enterprises around the world. Parking the car in a snow covered lane, I rang her bell and waited.

A motherly soul answered. She informed me that the person whom I wished to meet could not be seen that day. My face must have registered keen disappointment for it seemed a day's dangerous going was to be in vain. However, reassured by the kindly face in the doorway, I asked permission to leave several bits of literature. Certainly. And would I probably be welcome if I called another time? Yes indeed. And so, wishing the household a Merry Christmas and a Happy New Year, I went away with an inner feeling of failure.

Within a few weeks there came a welcome inquiry from this village to the office of the Ministers and Missionaries Benefit Board. What would be the cost to provide a contract in the Retiring Pension Fund for the minister of this rural parish? Could it be dated back several years to guarantee a more adequate pension after age 65? The transaction was happily completed in a short time. The cost was \$800, which accompanied the application. It was the first response to the information left at the door, — the first installment of the "widow's mite."

The following year I returned to this village in apple picking time. In the little church 60 people heard my sermon on the care of aged and needy ministers. The widow sat in the church that calm Sunday morning. Our meeting was mutually pleasant. And after a quiet conference concerning this labor of love, she gave her personal offering in secret making only one stipulation and that was that the entire amount (several thousand dollars) should be



The Traveler

used to relieve extreme need during the current year.

These little journeys have become annual events. They require the major part of late autumnal days. Every visit since that wintry day when I stood on the porch in uncertainty has found me a guest at the family table. These are sacramental meals. For as we break bread together, we remember those frail and aging pastors and their unselfish wives who have ministered to us through the long gone years and who may now be

in need and pain. It is a blessed communion of spiritual interest.

And there is another feast of the mind. For though well into her ninth decade of life, our good helper is an alert citizen of the world. She is keenly alive to every major human struggle. She gives me a cushioned chair while she takes a hard wooden seat, straight-backed and angular. From it she plies me with a rapid fire barrage of questions on social and political economy, religious trends and economic puzzles. She is a rugged individualist while freely sensing the solidarity of human life and its unending struggle toward the ideal.

Lengthening years have ripened our friendship. I should feel a keen personal loss if these annual fellowships were ended. For it is a tonic to meet the aged who are still mentally acute, morally alert, and unselfish in the stewardship of substance. Six years now she has shared her "mite" with the Board for the relief of extreme need among aged and disabled Christian workers.

During the last fiscal year she headed the list of Northern Baptist women in the "Adopt A Beneficiary" class.

As I was taking my leave after my most recent call and was expressing our appreciation of her interest and her "mites," she said with a twinkle in her eyes, "Your Board will continue to share only as long as I live and you call." And there was nothing arbitrary about that. My annual journey is understood to be a part of this fellowship of giving and receiving.

So I could reply from my heart that I hoped we both would live on for many, many years.



THE LIBRARY

*Reviews of Current Books and
Book Publishers' Announcements*



Brotherhood Economics, by TOYOHICO KAGAWA, preserves in book form the substance of the Rauschenbush Lectures for 1936 which bore the title, "Christian Brotherhood and Economic Reconstruction." In this volume the Japanese evangelist and social prophet develops his message of brotherhood economics which he believes, if practised by Christians everywhere, would replace the capitalistic system and reform the world with its Christian Cooperatives based in redemptive love. The first chapter retells pathetically the story of Kagawa's self-sacrificing life in Tokyo's slums. The reader has at once a vivid picture of a remarkable character and a clear statement of his plan for Christian Cooperatives that would build the Kingdom of God on earth—in Japan, America and all lands. In such cooperatization he finds the only hope for the realization of world peace. This is a thought-provoking, conscience-challenging book. (Harpers; \$1.50.)

Contemporary English Theology, by WALTER MARSHALL HORTON of Oberlin, is written, the author tells us, to promote a better understanding of English theology, and to cast light upon the present crisis of theology in America by describing the similar crisis through which liberal theology in England has recently passed. Dr. Horton is a skilful writer and the reader is assured of a scholarly survey which treats all factors fairly. He finds that the intellectual leadership in theology, long held in Germany, is passing to

England, and that our own theologians are more and more turning to the English in considering the theological traditions and tendencies which concern the future of evangelical religion. The pen pictures of the English leaders—Dean Inge, Canon Streeter, John Oman, W. E. Orchard, A. E. Garvie, L. P. Jacks, and Archbishop William Temple form an interesting feature. It is significant that the author finds the central trend in England today is for a united Christendom in the future, a movement most influentially represented by Archbishop Temple. The Catholic tradition and Anglo-Catholic trend receive full recognition. One conclusion which will be agreeable to many is that Protestantism in England is very much alive and on the march. (Harpers; \$2.00.)

Living Religions and Modern Thought, by ALBAN G. WIDGERY, fills a real need for those interested in studying comparative religion.

Many books have given historical backgrounds of other faiths. This traces the modern developments in all living religions, including the effect of western civilization, interchange of cultures, adoption of scientific methods, and research of scholars. All tend to modify the historical pattern of each religion. Moreover, the author finds anti-religious features common in all countries against which religion has to contend. "Secularism," "nationalism," "neglect of religion," and even "aggressive opposition" need to be recognized by all religious faiths. Yet he believes that "the rising interest in the significance of religion" shows signs of health and a recognition of "the inadequacies of mere secularism to satisfy the deeper needs of human nature." The book is a protest against judging the practices of other religions solely by the ideals of our Christian faith. All religions should have the right to be interpreted by their best thinkers and should be judged by their highest concepts. This is more than an historical study of religion. It is an ably written apologetic for the religious needs of mankind that cannot be satisfied by secularism, humanism, contemporary culture, science, social ethics and a materialistic conception of the universe. (Round Table Press; 281 pages; \$2.50.)

Give Me Another Chance, by ALLAN KNIGHT CHALMERS, is the 48th book in Harpers Monthly Pulpit. It is worthy of a place in this fine succession. Its style is fresh and vivid. Its illustrations are drawn from literature and life

PERSONAL TRIUMPH

By Miles H. Krumbine

"In this little book a modern minister of religion sets forth a stirring challenge against all philosophies of defeat. His is the philosophy of a positive and valorous Christianity, which he follows through details of ordinary daily existence to broad happiness and spiritual understanding. His modern thought and vigorous phrasing drive his message into the conditions and problems of today."

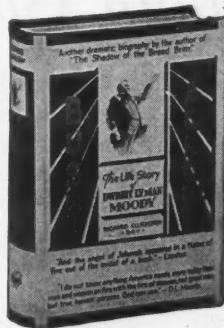
— *New York Times*. \$1.50

HARPERS

and really illustrate. Boldly these sermons challenge modern times by ancient truth. Exceptionally good are three sermons, two of which were obviously prepared for special days, Armistice Sunday and Christmas. The third discusses old and new conceptions of foreign missions in fresh and convincing fashion. (Harpers; \$1.00.)

The Lift of a Far View, by ALBERT W. BEAVEN. The success of President Beaven's earlier volume, *Sermons for Every Day Living*, has called for this new collection of ten notable utterances. It includes a number of sermons that have enjoyed a wide and unusual hearing. "Life's Eastern Window" has had a large circulation in pamphlet form and has been translated into Braille, for the blind. "Christ the Giver of Peace" was delivered at the Baptist World Congress at Berlin. "The Spirit and Service of the Federal Council" was the President's address in Washington on the occasion of the 25th anniversary of that organization, and was widely broadcast. Other significant titles are, "How We May Be Sure of God" and "God and Contemporary Life." (Judson Press; 162 pages; \$1.00.)

Popular Commentary on the International Sunday School Lessons 1937, edited by EUGENIA LE FILS, is unique commentary in that it seeks to interpret Scripture through Scripture. This volume is not for the teacher who can not take time to prepare: it is for the sincere teacher who wants to do his best. In presenting each lesson the general procedure is: "Aim, Golden Text, Scripture Lesson, Daily Bible Reading, Lesson Outline, Suggestive Questions, Select Notes, Senior and Adult, Intermediate Lesson, Blackboard Suggestions." The lessons are planned so as to teach as much of the Bible



Aflame with the Spirit of **Dwight L. Moody**

The Centennial Biography by

RICHARD E. DAY

BUSH AGLOW

"It is impossible even to summarize the contents of this splendid and dramatic biography. It should be in the hands of every Christian. Dr. Day has done a notably fine piece of work." — *Christian Review*, Eastern Baptist Theological Seminary.

"A great Christian, a mighty preacher of the Word, a tireless soul winner, D. L. Moody is presented to us with such realism as to challenge the feeble ministry of our pensive, querulous decade."

— Dr. John W. Bradbury, *The Watchman-Examiner*.

"Dr. Day makes us his everlasting debtors by giving us his masterpiece, a fascinating, thrilling life story of the noted evangelist." — *Baptist Observer*.

"One believes that no Christian can read this matchless book without becoming a better Christian. Bush Aglow is a classic that will live because it deserves to live."

— *Review and Expositor*.

Cloth, \$2.00

And So I Preached This!

by Luther Wesley Smith

Pastor of the First Baptist Church, Syracuse

Doctor Smith describes briefly, as a foreword to each sermon, the circumstances which confronted him in several special cases and how he decided to "preach this" — then he goes on to give again, for your benefit, the sermon which he preached to meet the particular case.

Cloth, \$1.00

Lee Chung

by Alice Pickford Evans

This is an interesting, realistic story which contains many fascinating pictures of life among the Chinese, in China and California. The earlier scenes are laid in "Cathay." A splendid boy leaves his home to accompany an uncle to America, and falls in love with a Chinese girl whom he meets in a Christian church. Anyone who likes a good story will enjoy this.

Cloth, \$1.00

The American Baptist Publication Society

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston
72 E. Randolph Street, Chicago
313 W. 3rd Street, Los Angeles

Order from
Our
Nearest House

1107 McGee Street, Kansas City
505 Washington Mutual Bldg., Seattle
223 Church Street, Toronto

Duty Extra in Canada

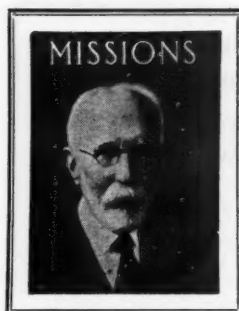
Tax must be added in states where Sales Tax is in force

as possible during the brief school session. (Revell; 90 cents.)

Gospel Light, by GEORGE M. LAMSA, is a volume comprising comments from the Aramaic and unchanged eastern customs on the teachings of Jesus. The author has become widely known to ethnologists and Bible scholars for his translation into English of the Four Gospels from the Aramaic Version wonderfully preserved for centuries in the mountains of Assyria, and now made available through the labors of Dr. Lamsa, himself a native user of the very language which was the vernacular to Jesus and his Galilean disciples. In this compact commentary Dr. Lamsa says he is answering the many requests for his interpretation of obscure and important passages in the gospel

narrative from his knowledge of the Aramaic language and ancient Semitic customs. His purpose is not argument or discussion, but simply to throw light upon passages which the Greek translators failed to interpret or translate correctly, owing to their ignorance of background. One need not agree with all the interpretations. But Dr. Lamsa, who occupies the rare position of a native easterner speaking both English and Aramaic, reared in the East and educated in both East and West, plainly affirms his belief in Jesus Christ our Lord and Saviour, and in His divine mission and miraculous powers, "which are still being demonstrated in the lives of his faithful followers." He seeks to aid Bible students in a

(Continued on page 127)



The Editor Emeritus says:

A Life of Phenomenal Activity

THIS describes the Autobiography of Dean Shailer Mathews* who as *emeritus* teacher and scholar rounds out a super-active life

with this chronicle of the many important movements with which he has been constructively connected. These cover a wide range—educational and theological, denominational and interdenominational, national and international, racial and social, civic and religious. In all of them he played an active part, and one stands in wonder before the sum total of his intellectual output—books, lectures, reviews, public addresses, editorials, sermons, in addition to regular teaching of Divinity School courses, with extra classes and services in plenty.

Shailer Mathews is a Maine product. Born in Portland; he was graduated from a high school there in 1880; from Colby College in 1884, and from Newton Theological Institution in 1887, with view to teach rather than preach. He served on the Colby faculty, following a year of study in Germany, until 1894, when called to the new University of Chicago for his life work in Sociology and Theology. But he never lost his love for Maine and his ministerial Grandfather Shailer's farm near the Canadian border, where he spent his summers as a boy, and later made a family homestead for children and grandchildren. This is the bare outline, the filling in of which carries one widely over America, Europe, Near and Far East, bearing everywhere the gospel of good will.

The picture of Portland and its simple life in the eighties is charming, and will appeal to all who love Maine, native or tourist. But I am most impressed by the Dean's observations concerning the Christian home training, and the recognition of its staying quality through all the changing experiences of after days. I quote some sentences deeply significant:

The religious life was conventionally pietistic. The head of the Christian family was supposed to hold family prayers and say grace at table. God was a very distinct personality and prayer was a recognized means of inducing Him to aid the Christian in all the affairs of life. . . . *Loyalty to the institution became ingrained in us. . . . I cannot help feeling that the insistence upon attendance at church*

services served to fix in my unconscious life a conviction as to the importance of the church. . . . But quite as important must have been our family life. My parents were both sincerely religious. But life in our New England home was not sombre. While my father was never rich (he was a wholesale merchant), we were never poor. The family discipline was steady but not severe. In the light of today's psychology I can see how influential was the absence of controversy within the family and the treatment of religion as a matter of course. As the grandson of a minister and the son of a deacon I had to be an example of virtue. It was a heavy handicap for a boy!

Thus religion became a normal item in his life. Then came the Moody wave of evangelism which swept across New England while he was in high school. Evangelist George C. Needham held largely attended revival meetings in Portland, and at fourteen Shailer, with some of his schoolmates united



SHAILER MATHEWS

A life of phenomenal activity

with the church. For many years Mr. Moody was an important factor in his religious development, through his Northfield Conferences, the Student Volunteer Movement, and the Y.M.C.A., then with John R. Mott as a rising leader.

College and seminary life in his time is faithfully portrayed, with just estimate of its religious phases, which were unquestioningly evangelical. He says that undoubtedly the interest in foreign missions served to deepen religious feelings. The evangelization of the world was a real cause.

To go as a missionary in those days meant more of a sacrifice than today. The inner conflict involved in deciding

* *New Faith for Old*. An Autobiography, by SHAILER MATHEWS. Published by Macmillan; \$3.00.

upon a life work had a religious meaning. Prayer and the devotional reading of the Bible were sources of peace. God cared for us and could be trusted to direct our lives. However one may psychologically account for such implicit faith, . . . it developed a mind-set which made religion something more than a philosophy.

Chapters follow on Academic Freedom in Religion, Democratizing Religious Scholarship, and Discovering the Real World. The chapter on the Reconstruction of a Denomination describes the preliminary steps and organization of the Northern Baptist Convention, in which Dr. Mathews had constructive constitutional part, together with President Harry Pratt Judson and Dr. Ernest D. Burton. As to his denominational activities Dr. Mathews says he is a Baptist descended from a long line of Baptists, and is loyal to the denomination,

not in any narrow sense, but because he early became convinced that if one were to have influence and preserve his own religious experience he must maintain an active connection with the church of his choice. That explains his service with the Baptist City Mission and other Chicago organizations, while his broader interests are shown by his presidency of the Federal Council of Churches and the Chicago Church Federation. There are chapters on Church Unity through Federation, the Churches and Interracial Relations, on War, on Religion and Science, Theological Education, Fundamentalism and Modernism, and Tomorrow.

These are matured views on subjects of the highest importance, and in this, which I regard as his *summum bonum*, Dean Mathews has contributed a worthy complement to an influential life.

. AROUND THE CONFERENCE TABLE .

World Day of Prayer

The date of the World Day of Prayer is February 12, 1937. The program, "Thou art the Christ, the Son of the Living God," was prepared by Miss Mabel Shaw, founder of the Livingstone Memorial Girls' Boarding School at Mbereshi, Kawamba, Northern Rhodesia, Africa.

The Day begins in New Zealand and the Fiji Islands, and as the Day progresses, new groups in city, town, countryside and hamlet, join in praise and prayer until after some 40 hours the Day ends at Gambell on St. Lawrence Island off the coast of Alaska 30 miles from the date line and about the same distance from the Arctic Circle.

All these groups will join in prayer that we may be one in our service for Jesus Christ—that barriers of race and class may be broken down—that we may truly learn to follow Him whose way is the way of life for all men—that we may be faithful witnesses of His love and His life-giving

power—and that men may find the way by which individuals and nations can live together in peace and understanding.

Last year the Christians of more than 50 countries kept the Day of Prayer together.

FAR AND NEAR IN MISSIONS

A simple program based on this issue of MISSIONS. Suggested for use in prayer meetings and women's societies

By HARRIET W. PALMER

HYMN—"In Christ There is no East or West"

DEVOTIONAL

Brotherhood Day, page 94

Thoughts on Race Relations, page 100

A Prayer for Race Brotherhood, page 100

PROGRAM

We visit China, Twenty-five Years Young, page 74

We attend meetings. In Midnapore, page 90; Shaohing, page 89; Moulmein, page 112.

These to be made very brief. If possible assign the last part to a man.

We travel by automobile and chair hammock. A Long Drive, page 114; When the Canoe Capsized, page 82

We meet some outstanding Personalities, page 92

We discover Lumpkin's Jail, page 104

We consider America's Forgotten Race, page 71

We ask ourselves, "Are Catholics and Communists the Negro's only friends?" page 101

We learn of an adventure in racial understanding, page 96

HYMN—"Rise Up, O Men of God"

States Replace Districts

AN ANNOUNCEMENT BY THE
COMMITTEE OF CONFERENCE

After watching the developments along promotional lines within the Northern Baptist Convention and noting the increasing emphasis along state lines, the Committee of
(Continued on page 126)

Baptists and the Preaching Mission

IN ten of the centers included in the itinerary of the National Preaching Mission, Dr. Walter E. Woodbury, Home Mission Secretary of Evangelism, visited and conferred with Baptist pastors, who with practical unanimity co-operated in the plan and gave it their enthusiastic support.

A fine spirit of fellowship united all denominations in this effort. In Dayton, Ohio, 64 out of 85 Protestant churches coöperated.

In Indianapolis 103 churches participated, but this statement does not convey an adequate idea of the extraordinary impact upon the consciousness of that city. The Mayor issued a proclamation commending the Mission to the public. The Superintendent of Schools directed that it be made possible for pupils to attend the preaching services. Church buildings throughout the city were lighted up and public advertisements were displayed in many places.

In Oregon eight days were not enough for the Baptists of that state, who accordingly arranged for services extending over a period of fifteen days. It is reported that every church in Oregon but one participated in these services.

In Philadelphia Dr. Arthur C. Baldwin, Pastor of the Chestnut Street Baptist Church, says that nothing in his previous experience in that city spiritually stirred the people like the Preaching Mission.

Similar testimony comes from Detroit, where half of the Baptist churches arranged to have their services before and the other half after Thanksgiving, so that they were able to help one another. In Billings, Mont., practically all of the Baptist pastors in the state attended the National Mission services. In addition, several came from Wyoming, one from North and one from South Dakota. On

the last night there were by actual count 3,200 cars parked around the Billings auditorium.

The influence of the Preaching Mission will be felt for a long time to come. That is the opinion of Dr. Ambrose M. Bailey, Pastor of the First Baptist Church of Lowell,

Mass., who was one of the preachers engaged in this great country-wide campaign. Dr. Bailey says that as his relationship with the Mission terminated, he had a conviction that it must be done again. His own faith was renewed and strengthened by the experience. "Religion is neither dead or dying," he said.

DRAMATIZE ENLISTMENT MONTH

February 14-March 14

Rightly viewed, Enlistment Month can be an open door to the high spiritual experience of the year, an opportunity to enter at once into a broader, richer, happier life as a follower of Christ. This is a

Movement in strict harmony with New Testament teaching. We may be sure that the Baptist who enters into it with a devoted Christian purpose will himself grow spiritually, and increasingly contribute to the growth of his church.



Enlistment Month can be an open door to world service

A Liturgy of Pledging

PREPARED FOR THE ENLISTMENT PERIOD OF CALVARY BAPTIST CHURCH, NEW HAVEN, CONNECTICUT

MINISTER: Let all the people this day make unto the Most High their vows with willing minds and upright hearts, dedicating to the work of the Lord a generous portion of the substance which He in His lovingkindness hath bestowed upon them.

PEOPLE: May a genuine spirit of sacrifice engage us all to share in the work of God, in this church and unto all the ends of the earth wherein God hath set His name.

MINISTER: Bring ye into the house of the Lord the first fruits of all that the Lord hath given you.

PEOPLE: Whatsoever a man soweth, that shall he also reap. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Give and it shall be given unto you; good measure, pressed down, and shaken together and running over. . . . With the same measure that ye mete withal it shall be measured to you again. . . . To him that giveth with love, shall it be given unto him again.

MINISTER: Let every man according as he purposeth in his heart "give; not grudgingly, or of necessity, for God loveth a cheerful giver."

PEOPLE: "He that giveth, let him do it with simplicity."

PRAYER IN UNISON: *Grant unto us they servants, O Lord, we beseech thee, light and guidance in our sharing this day, that it may be both wise and generous. Deepen within us the consciousness of our fellowship, our partnership with thee in the use of the gifts thou hast entrusted to us as they stewards. Let each one, as an act of worship, with great joyousness, out of the fulness of his heart, and with a truly sacrificial spirit, present unto thee, this day, O Lord, his pledge of love, and loyalty and money, as his offering laid upon this altar. In Jesus' Name we pray. Amen.*

PROCESSIONAL HYMN NO. 39—"Rejoice, Ye Pure in Heart": Led by the choir and members of the Official Board, the people will come forward down the left center aisle and place their pledges in the chest, returning to their seats by the right center aisle.

PRAYER IN UNISON: (After all pledges have been brought in and the people have returned to their seats.) *O Lord, who openest thine hand and satisfieth the desires of every living thing, we thank thee for all thy gifts bestowed upon us through thy abundant grace. With open hearts have we rendered back to thee these, our gifts of love. Graciously put thy blessings upon them and use them to build thine house among all peoples, until thy perfect will shall everywhere be perfectly done and thy kingdom come, through Jesus Christ our Lord. Amen.*

Methods by which almost every step in our Forward Program can be personalized will suggest themselves to alert-minded leaders. For example, hundreds of churches have installed THE BLUE BOOK. A good way to fix attention upon it and increase its usefulness was found in a Pennsylvania church, where an active woman was designated as, "Keeper of the Book." She was introduced to the morning congregation and after an explanation of the purpose of THE BLUE BOOK, a prayer of dedication was offered. Attention was directed to the fact that the Baptists who sign their names in this book are the ones upon whose increased giving the Forward Fund depends.

In the same church the pastor had the congregation read with him the leaflet, *Complete the Task*. This and other ideas calculated to awaken interest can be applied, both in the preparatory season prior to February 14 and on each of the five Sundays for which the Forward Movement Enlistment suggests special designations.

The main thing is to avoid formal and routine procedure, and to endeavor to do a big thing in a big way. We would restore personality to the rank and importance which it deserves in a New Testament church, and to make the constituency understand this it is desirable that the plan and purpose of Enlistment Month shall be dramatized as much as possible. This is to be no census of church members, but a rallying of Christian hosts anxious to serve because a new stirring of the Spirit has revived them again.

The Belmont Plan

That "Adventure in Tithing" known as the Belmont Plan has won the interest of many Baptists during the last year or two. Now it is to be applied in a definite way as
(Continued on page 128)

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

The Power of Baptist Women in Burma



Graduating class of 1936 of the Karen Woman's Bible Training School in Rangoon. Miss Marion A. Beebe sits fourth in the second row

NEARLY 30,000 Baptist women are actively supporting Christian work in Burma. On September 30, 1936, the first mass meeting of the Women's Missionary Societies in Burma was held at Moulmein, Burma. Reports by six racial groups showed that this large group of women was taking a leading part in building a Christian nation. Like Dorcas of the early church, they were "full of good works."

THE FIRST INTERRACIAL MEETING OF ITS KIND

The Karen and Burmese women have always met for the annual meetings of their separate organizations just before the annual racial conferences and the Burma Baptist Convention. This year these two racial groups, after separate all-day sessions, came together for a joint evening meeting to which they had invited the women of all the other races in Burma. The new Burmese Church, seating 450 people, was crowded with delegates. The majority were Burmese and Karen, as Moulmein

By GRACE A. MAINE

was too far away to permit many Kachin, Shan, and Chin women to attend. About 20 men ventured in to see what the women were doing. I think they must have been as amazed as many of us were to learn how much these women were really accomplishing.

FORWARD STEPS FOR BAPTIST WOMEN

Daw Mya, President of the All-Burma Woman's Missionary Society, presided. The program was especially arranged to give an opportunity for the various racial organizations to know what the women of other groups were doing for Christ in Burma. In addition to these reports, Miss Lillian G. Lutter, Headmistress of the Morton Lane High and Normal School, Moulmein, who had just returned from a year of study abroad, and who was Burma's representative at the World's Sunday School Convention in Oslo, Norway, made an address. Sayama Ma Eleanor,

President of the Karen Baptist Women's Society, gave a short talk on, "Forward Steps for Baptist Women." Burmese and Karen choirs supplied the music.

KAREN GROUP THE OLDEST AND LARGEST

Reports from the six racial groups were the most outstanding features of the evening. Leading the groups was the Karen Baptist Women's Society, organized in 1920 "in honor of the Golden Jubilee of women's work in America." The Karen women have the oldest organization, and with 554 local societies in 13 associations, having 24,408 members, they also have the largest number of Christian women to support their work. During the past year these local societies together with their central organization supported 93 Christian workers, including Bible women, teachers, and pastors. Of these workers, 85 labored among their own people while eight went as missionaries to various tribes in



A pageant scene at the girls' school in Mandalay, Burma, staged for the benefit of the Woman's Society's annual thank-offering

the Shan States. Besides the salaries of these workers, the Karen women contributed to the work of the Ellen Mitchell Memorial Hospital, Moulmein, the Y.W.C.A., the Sgaw Karen Woman's Bible School, and the Pwo Karen Bible School.

ALL-BURMA WOMAN'S MISSIONARY SOCIETY

The Burmese Baptist women, although a much smaller group, have done splendid work. The All-Burma Woman's Missionary Society was organized in 1923, when Mrs. Herbert E. Goodman, then Administrative Vice-President of the Woman's American Baptist Foreign Society, first visited Burma, and includes Shan, Chin, and Mon as well as Burmese women in its membership of 800. This figure is not the total membership, however, for, unlike the Karen national society which enrolls all the members of its local societies, the All-Burma association requires a membership fee of one rupee that many women are unable to pay. Probably the 50 local societies in eight associations have about 1,800 members.

Both the Karen and Burmese women raise their money by thank-offerings and gift boxes. The amount in the gift boxes and membership fees of the Burmese women for the year came to 3,500 rupees. The All-Burma Society also has life-memberships at 100 rupees which 84 women to date have paid.

Projects of the All-Burma Woman's Missionary Society are numerous. In 1925 they built the Frederickson Memorial in Ah-lone, Rangoon, a home for Bible women and the Headquarters of the Society. In 1929 they took over the Burman Woman's Bible School as a special project and have paid the full salaries of the two teachers there. They supported nine Bible women and paid part of the salary



The attractive building of the Burma Woman's Bible School at Insein, Burma, maintained by the All-Burma Woman's Missionary Societies

for the Daily Vacation Bible School Worker and the W.C.T.U. worker during the year.

ACTIVE KACHIN WOMEN

The three centers for Kachin work are Bhamo, Myitkyina, and Namkham. Each of these fields has an active woman's society. Each village church usually has a local women's society, with probably over 2,000 members in all. These women are taking great interest in the evangelization of the Triangle, a tract recently opened by the Government. To this project, which has become the responsibility of the Kachin churches as a whole, the women have contributed annually 900 rupees, or 300 rupees from each of the three centers.

A VARIETY OF INTERESTS FOR ANGLO-INDIAN WOMEN

Three of the Anglo-Indian churches have active women's societies. Besides buying equipment and aiding in the repairs of the local church, these societies contributed to the support of the All-Burma Baptist Orphanage, the Moulmein Leper Asylum, the Ellen Mitchell Memorial Hospital at Moulmein, and the W.C.T.U. They raised the full support of a worker among the

Lahus on the Kentung field and provided scholarships for needy young people in Judson College, Rangoon, and in the Seminary at Insein, Burma.

MON WOMEN HAVE A SEPARATE WORK

Because the Chin, Shan, and Mon women are for the most part affiliated with the All-Burma Woman's Missionary Society, they were included in the report of that work. However, the Mon women also have a work of their own. With six societies, having a membership of 200, they support two workers.

WHAT ABOUT AMERICAN BAPTIST WOMEN

Nearly 30,000 Baptist women are actively supporting Christian work in the land first opened to Christ's Light by Adoniram Judson and his brave wife, Ann Hazeltine Judson. Great things have come to pass since then, but even greater things yet must come before Burma is Christian. Only with the full backing of American Baptist women can the women of Burma attain their high goal.

How may you join with these women in making your life a vital, creative force for bringing God's Kingdom upon earth? Send at once for your copy of Margaret T. Applegarth's *The Map Nobody Knows*, a new leaflet published by the Woman's Foreign Society. Address: Miss Janet S. McKay, 152 Madison Ave., New York City.

A FRIENDLY SUGGESTION

You are surely enjoying this issue.
Why not subscribe for a friend?

Address: MISSIONS
152 Madison Avenue, New York

TIDINGS



FROM THE FIELDS

A Long Drive for an Old Car

By RUBY E. HORN

EARLY one morning the Mather School car was packed to its capacity with coats, shoes, hats, books, pencils, and beads for girls, and toys for boys. One of the joyous experiences that come to us at Mather is to visit some of the rural schools in our vicinity and carry to them needed supplies sent to us through our friends.

The first school at which we stopped was a one-roomed building about one mile and a half from the highway. We turned off this dim, winding road and stopped to inquire the exact location from a boy and girl about six and seven years old, who were walking along the road.

"Could you tell us where the school is?"

Boy and girl: "Yes'm."

Teacher: "Do we take the road to the right?"

Boy: "Yes'm."

Girl: "No'm."

Teacher: "Have we already gone too far?"

Boy: "No'm."

Teacher: "Do you both attend that school?"

Boy: "Yes'm."

Girl: "No'm."

We thanked them for the information (?) and drove on.

The conflicting answers were due not so much to a difference in opinion as to the fact that it was just as hard for them to understand our way of speaking as for us to understand theirs. The



The Mather School Car

speech of the Negroes on these Sea Islands differs from that of the mainland more than the speech of the Northerner differs from that of the Southerner.

We finally met a man who told us we were on the road and if we would "go a piece to the right and turn to the left 'fore we had gone too far, then drive ahead a right smart piece, we couldn't miss it!" Having failed several times to find the road, we were not so sure that we couldn't miss it. Soon, however, we discovered a building not "too far to the right and not too far to the left," so we decided that must be the school.

As we drove up, the teacher left one of the older children in charge of the room and came out to greet



Mather School First Graduating Class, in front of Coleman Hall

us. Having seen the Mather School car before, she had been watching for it for several days. She was a rather small woman, plainly but neatly dressed, with the kindly light of ambition shining in her eyes.

With words of gratitude for our coming, the teacher told us of several children who had dropped out of school since the weather had turned colder, because they had no coats or shoes. She was so grateful for these supplies from Mather, because this meant they would be able to come back. Accepting her invitation to visit the school, we went in for only a few minutes as we had several other calls to make before the schools closed for the day. This was one of the more progressive rural schools—mostly due to the ambition of its teacher.

The floor showed signs of a recent scrubbing. On the south side of the room was a window box with growing plants. The seats were backless, home-made benches, but well constructed, and there were enough so each child had a seat. The teacher's table was home-made and a blackboard had been constructed by nailing the side of a large cardboard box to the wall and painting it black. The children were very courteous and, at the teacher's suggestion, all stood and sang to us a thank-you song for the supplies we had brought.

The next school was held in a church with a seating capacity of about 50. On the day of our visit 80 children were present. The benches were all crowded and the smaller children were seated along the edge of the platform.

The teacher stood at the front of the room listening to the recitations. From time to time she whacked the top of the home-made pulpit with a ruler. This was to preserve order in the rear of the room where the crowded conditions offered too great a temptation to some normal-spirited boy who punched the one in front of him with a pencil. The children became quiet, as though they knew that the ruler might be used on something more personal than the pulpit.

From here we were directed by the colored supervisor to visit the big State School located "way up country." The road had been traveled very little. At one place we had to drive across a ditch that had been bridged by a couple of twelve-inch boards, one for the wheels on either side. After several miles over this questionable road, we came to the school building. The children peered anxiously from the windows, but we were not surprised at this, for the supervisor had told us that these children had never seen a white person. Remembering this fact, we found that the pupils responded very normally, just as we might if we should suddenly see a race of people we had heard about all our lives, but had never seen.

We visited nine schools on this particular day. Our only regret was that the capacity of our car was so limited and the need so great. These are only a few of the hundreds of schools of this type found all over this section of the country. We are grateful that God has used us to distribute your gifts to even a few of his children.

Negroes Not Served in This Restaurant

In the last few months I have come to understand more keenly than ever before the feelings often experienced by colored people as

they face their problems. One day I took Alice, one of my volunteer leaders at Rankin Christian Center, into Pittsburgh to visit the Art Department in a large store, that she might obtain instruction in making certain art models which we wished to use in our Negro classes. Alice is a beautiful mulatto girl, fine-featured, attractive in dress and appearance, and cultured in manners. She has been brought up in a refined Negro home, and is unusually talented. She is a Baptist and wishes to train for definite Christian service when the financial means are available. Alice and her sister came into my clubs about five years ago, when they were 14 and 15 years old. Bright and gifted, they took responsibilities well, and soon became valuable helpers and leaders in my activities. I have learned to love them for their fine Christian spirit and helpfulness.

Alice and I enjoyed the trip into the city. The instructors in the Art Department were very courteous and showed her the details in her model-making. When lunch time came I suggested that we go down to the tea room in the store.

Soon after we were seated a

waitress came to the table and said rather abruptly, "We do not serve colored people here."

I was greatly embarrassed and rather surprised. I had almost forgotten that my *brunette* companion was colored. I felt mistreated myself, as well as sensing the injustice to my companion.

Alice was almost in tears and wished to go home. I said, "Oh, no, we will find a place and have lunch."

We went on down the street to MacDonald's, an attractive and high-grade tea room. Here I asked the proprietor if I might bring a Negro girl with me for lunch. He said, "Why certainly, if she is with you." I thanked him, saying I appreciated his attitude after a very embarrassing experience I had just had in another place. We enjoyed our lunch here, where Alice was treated with just as much courtesy as I was.

That day, however, I stood in Alice's place and in that of many other "Alices", as I had never stood before, and I know the bitter pain Negroes must suffer when such discrimination is openly made.

—A. May Hill



Nursery rest hour at the Negro Christian Center in Detroit

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

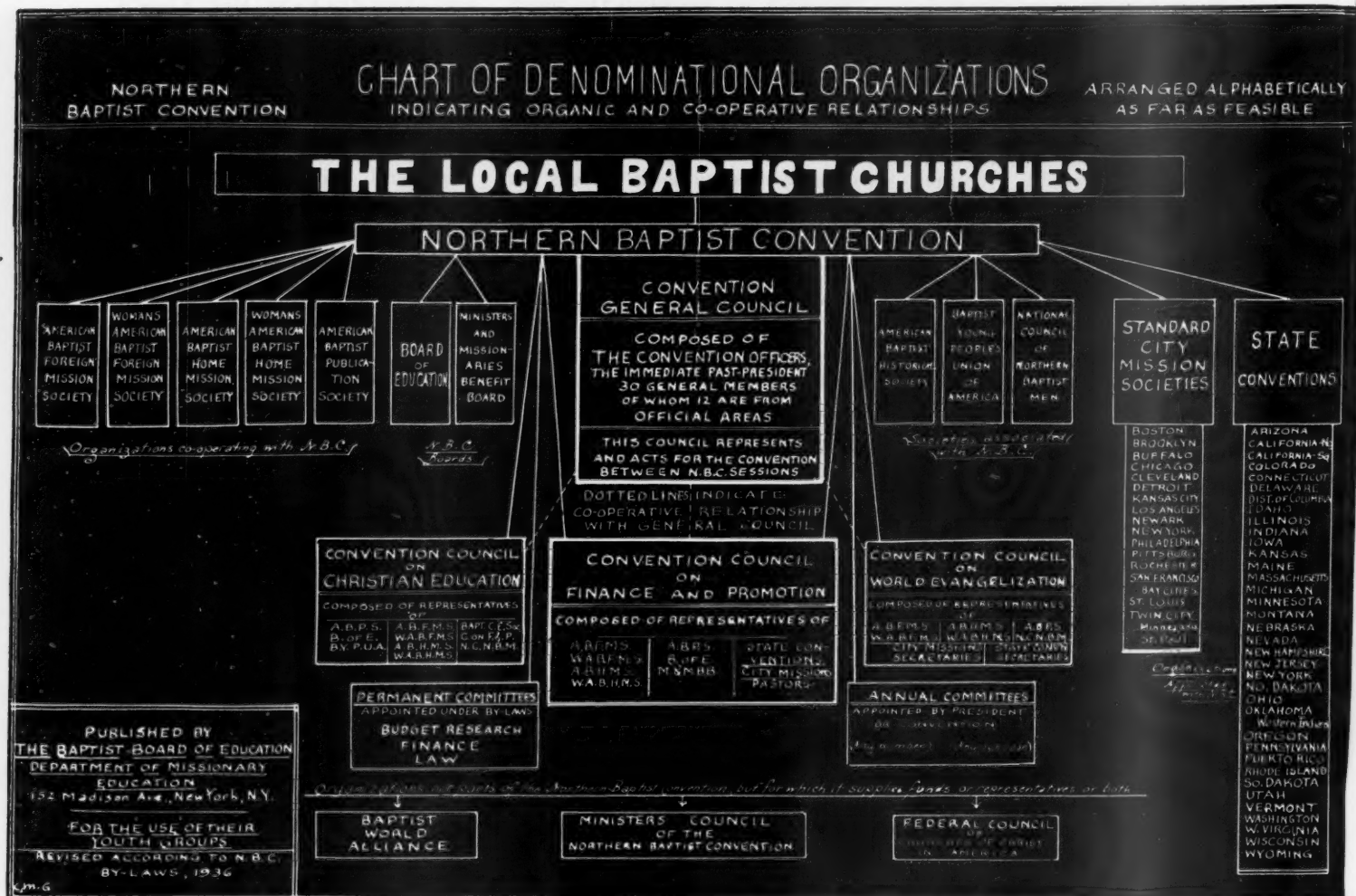
A New Denominational Chart

Attention is called to a new chart of denominational organizations indicating their organic and co-operative relationships. This new chart takes the place of an older

in giving his attention and thought to the matter.

Since the chart was prepared for the youth groups of the Board of Education, a special edition has been printed for Royal Ambassa-

2. The five *Cooperating Societies*, the two incorporated *Convention Boards*, the three *Associated Organizations*, and the two groups of *Affiliated Societies and Conventions* are shown to be closely connected with the Northern Baptist Convention by



one prepared for the High Counsellors of our Royal Ambassador organization in the Leader's Packet.

We are greatly indebted to Dr. C. M. Gallup, who prepared the chart, for his generous assistance

dors, for the World Wide Guild, and for Baptist young people.

Please notice the five explanatory notes relating to the chart.

1. The *Local Churches* are the authority and support behind the Northern Baptist Convention.

the continuous straight lines attaching them to the N.B.C.

3. The three *Subsidiary Councils* of the Convention are indicated as closely related to the Convention; their close working relationship with the General Council is indicated by dotted or broken lines.

4. The *General Council* is more closely attached to the Convention than is any other body, because it acts for, and as the Convention, when the latter is not in session.
5. The *three organizations below the base line* are not integral parts of the Convention group, but are included in the general picture of denominational relationships because the Northern Baptist Convention sends delegates or funds, or both.

New Materials for Baptist Young People

A new pamphlet, "When Christian Young People Look at Today's World," is now ready for Baptist young people. The text was provided by Dana M. Albaugh in answer to a need expressed by the Baptist young people in the youth conferences being held during the year. Supplementary material on Home Missions was provided by Rev. Coe Hayne. The general headings are: They See, They Ask, They Discover, They Read, They Resolve. It contains much helpful and up-to-date materials and suggestions for our Baptist young people. Every group of young people of whatever name should have a copy. It is issued without charge, and may be secured from the Department of Missionary Education, 152 Madison Avenue, New York City.

A Union School of Missions

A successful school of missions has been concluded in Elmira, N. Y., with the Baptist churches participating. The sessions were held on Sunday evenings.

The following subjects were discussed: Missions and Missionary Strategy, Japan and Its Need for Christ, A Preface to Racial Understanding, Christian Stewardship, From Ocean to Ocean.

The conference topics included the following: Young People Around the World, India's Millions in Religious Revolt, An Oriental Slant

on Practical Christianity, Can China be Reconstructed without Violence?, Beginning a Better World in the Local Society, Are Christians Really Concerned with the Economic Problem?

A Sunday Evening Missionary Program

The First Baptist Church of Grantwood, New Jersey, Rev.

M. T. Shelford, Pastor, recently concluded a series of Sunday evening meetings, embracing missions, education, stewardship, and evangelism. The subjects were: Africa As It Is Today, A Forgotten Responsibility, Seeing India Alive, Stewardship and the Great Commission, Soul Winning in the Homeland, and The National Preaching Mission.

ROYAL AMBASSADORS

Congratulations to Massachusetts

Congratulations to Stephen Bacagalupo, Ambassador in Chief of Bruce Chapter of Boston, who on December 6 was elected president of the Older Boys' Conference of Massachusetts and Rhode Island on the occasion of its 47th annual conference. Last year he was elected secretary of the same conference, and president of the Boston Older Boys' Conference. On Saturday evening, December 5, he was asked to broadcast from station WJAR in Providence. This broadcast took the form of an interview with Mr. MacCormick of the Boston Y.M.C.A. There were 732 boys at the conference, and with the leaders, a total of 883 in attendance. They came from 60 towns and cities of Massachusetts and Rhode Island.

T. "N." T.

Believe it or not, this is the name of a new chapter organized in Portland, Oregon, in October of this year. A group of ten boys in the Grace Baptist Church of Portland, Oregon, Pastor W. T. Milliken, desired to honor Theodore Trsztyansky, a Roumanian, whose name is recorded in *The Book of Remembrance*. The boys saw the

significance of T.N.T. since it stood for power, and they introduced the "N" standing for "and." The following paragraph was taken from their correspondence: "Often our foreign workers such as he are forgotten because of the desire to get men with big names. Yet these lesser known men are mighty workers though not in the spotlight. We are proud of our name, and our aim is to let our power be used by God and for God."

We offer our best wishes to this new chapter in far-away Oregon.

Newport Speaks

Roger Williams Chapter of Newport, Vermont, reports 17 active members. The chapter is undertaking a new project in handicraft. They are making a model of the Tabernacle in the Wilderness which will be 3 x 6 feet over all. They anticipate that they will be fully a year in the making of this Tabernacle. The officers of the chapter express their great enjoyment at hearing Dr. George Baker's forum talk when he was in Vermont.

New Project Materials

A new four-point project program has been prepared for Royal Ambassador chapters and other boys' groups in the churches of the Northern Baptist Convention in

response to a demand for hand-work and craft activities in connection with the Royal Ambassador program. This new material has been prepared by Rev. Theo. L. Conklin, High Counsellor for the Royal Ambassadors for Eastern New York State, and is in the form of a series of programs based on Missionary Heroes Course, Number I.

This new program will meet the needs of chapters desiring four meetings per month instead of one.

This four-point program is built on the following subjects: a skill meeting, a study meeting, a service meeting, and a sharing meeting. By this program the boys' activities are fitted closely into the program of the local church in a way never before contemplated. Already six chapters have been experimenting with this program, and this four-point project is the result of this experimentation. There will be a charge for this new material which will be announced.

sun-dial themes, and this year we are to look through Guild Windows. This was suggested by two or three too late for use last year. Isn't it full of symbolism and imagery? The key verse and hymn are not yet selected, but will be announced in March. The women have decided to take the same theme, so together we shall be looking at God's world through the eyes of youth and maturity, and we shall see far and near opportunities for service if we keep our windows clear and bright.

WORLD WIDE GUILD

Victory

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life:
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In Freedom's crowning hour,
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness take their flight;
I saw the morning break."
—Owen Seaman

This month of February we recall two great leaders of our nation who saw victory rather than defeat, who saw "the morning break." The greatest Leader of men never recognized defeat. How can we His followers do other than go forward?

Only one quarter of the denominational year remains. Have you gone forward in the 25% increase

in new chapters in your association and state? Have you gone forward in your Special Guild Gift—at least 20% increase over last year? How about a 20% increase in subscriptions to MISSIONS? Is it too much to hope for 10% increase in number of mission study classes?

Three months remain but just remember that even so, "It is later than you think."

Next Year's Theme

We have been in the garden for two years with our gateways and

Guild Day in Philadelphia

This will be our Tenth Annual Guild Day in connection with the N.B.C. in Philadelphia, May 19, 1937, and we must make it a real celebration. While the Eastern Pennsylvania State Convention delegates were "seeing things" Saturday P.M. of the Convention, the leaders had a two-hour conference making plans for May 19th. The two local chairmen are Theodosia McClelland, 2413 S. Mole Street, Philadelphia, Pa., for the W.W.G.; and Mrs. Grover C. Walters, 4232 Disston Street, Tacony, Philadelphia, Pa., for the C.W.C. The church in which both will be held is the Blockley Baptist Church, 53rd and Wyalusing Avenue. Luncheon will be served



The World Wide Guild Chapter in Needham, Massachusetts



Lining up for dinner at the Eastern Nebraska House Party

in the church. The banquet will be at Snellenburgs Dining Room for 85¢. March Missions will give final information and flyers will be out in February. Philadelphia is so centrally located for Easterners that the attendance should break all records. Mark the date on your calendar, plan to have your chapter represented by as many delegates as possible, send exhibits, contribute some constructive suggestions, and above all pray that our vision may be enlarged and our devotion increased.

Faithfully Yours

Alma J. Noble

A New Guild in Needham

Would you like to hear about the new W.W.G. in the Needham Baptist Church? As a result of interest aroused by a World Fellowship Night in our church, my Sunday School class organized as a Guild Chapter, and they have been busy and happy ever since. At a silver tea money was raised to buy books and supplies besides giving five dollars as a love gift to benevolences. A small group attended a W.W.G. meeting in a near-by town, while a group of 11 attended our Association Rally,

having charge of the Devotional Service. They cut and prepared compresses as part of the women's quota and have done some missionary reading and started a library. Last summer they had a picnic in the Blue Hills with a worship service on Mt. Chicataubut. I am enclosing a picture of the group although a few were absent. On the back of my MISSIONS Magazine I clip a piece of paper which the girls sign after reading the W.W.G. and Children's World Crusade Sections. The magazines are passed around.

The First of Its Kind

The first real House Party of Eastern Nebraska was held at a camp not far from Omaha and was the result of the vision, hard work and skillful planning of Muriel Eaton Gillies, Omaha's peppy Association Secretary. They hoped for 40 girls and had 89 representing 10 churches and 16 Guilds. The camp was outfitted to take care of 65 comfortably, but on this occasion 89 were housed. The dining room was supposed to seat 60, but at the banquet 90 sat down to tables decorated by different Chapters. Each cabin was named for a book on the Reading List, Sally Jo, Flying Boat, Wednes-

days, etc. At the last moment the cook failed, so Muriel and her mother, Mrs. Eaton, cooked the meals and the girls pitched in and helped. She wrote, "Breakfast was on time because mother and I got up at 5 o'clock." Vesper services both nights were on a hill among pines, a full program of Guild activities, inspirational talks, a play, and a little work for each girl, all combined to send these 89 girls and their Counsellors back to their churches full of happy memories and fired with fresh zeal for Guild work. The picture shows them lined up for dinner.

Cuban Guild's 14th Birthday

During the summer, Mr. Molina, the pastor of our Guantanamo church, and I conducted vacation schools in eight different towns. In two of these there were more than 200 enrolled. Two W.W.G. Chapters were organized, one in Ciego de Avila and one in Yara, and several made their decision to follow Christ. We ended the work of the summer somewhat tired but happy. Our W.W.G. Chapter here in Guantanamo is just 14 years old. We are planning a small celebration for the 12th of October. The Crusader's Society is 11 years old and will celebrate the 15th of October. Both these societies we reorganized in the month of October, the W.W.G. in 1922 and the Crusaders in 1925. Please wish them many happy returns of the day with long and useful years ahead.—Elizabeth M. Allport.

Two State Rallies

NEW JERSEY. The picture of the banquet at New Jersey's State Convention shows only part of the happy 200 and more Guilders in the Masonic Temple doing justice to a pre-Thanksgiving turkey dinner. The entire church at South Amboy was most gracious and

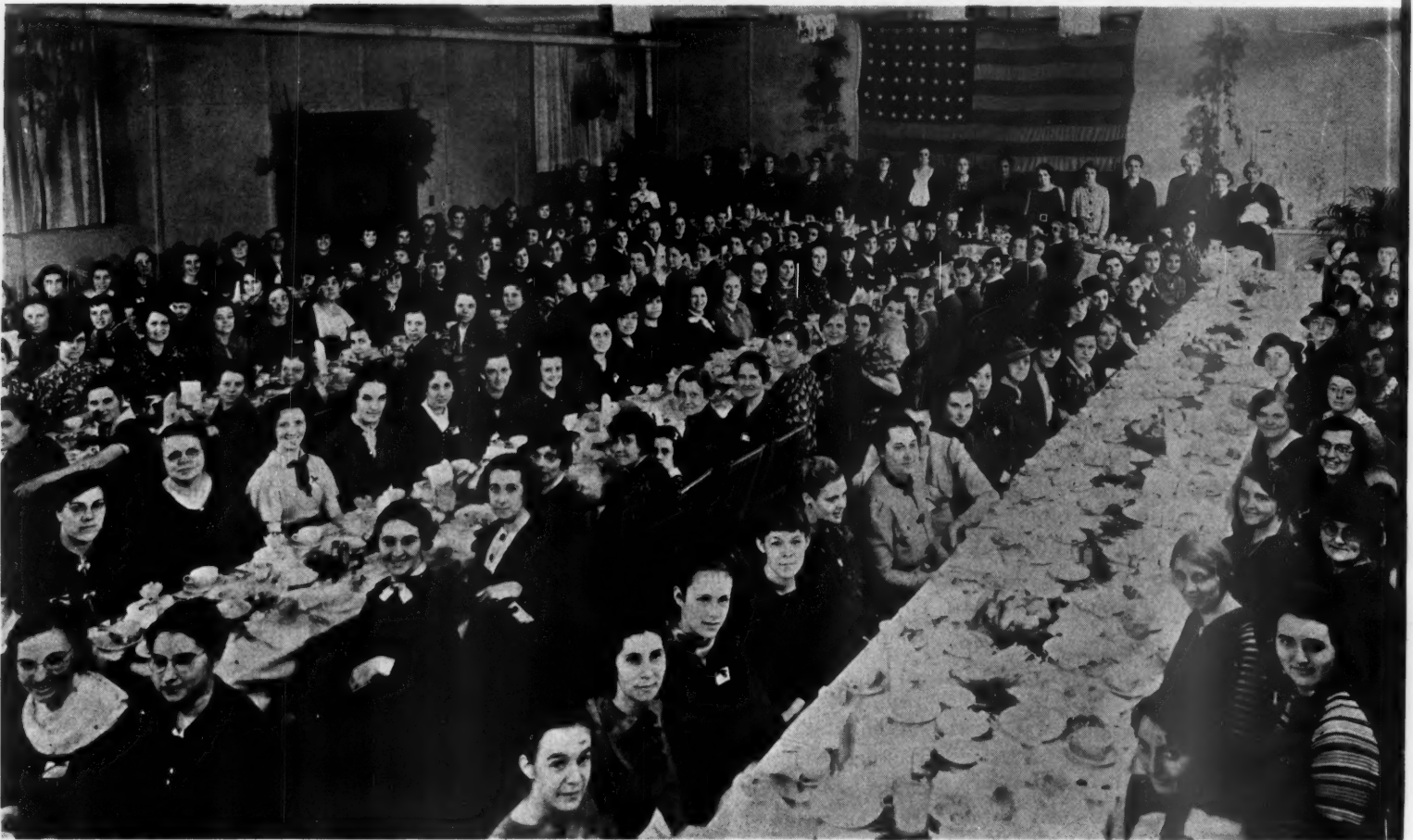
generous, caring for every detail in the way of hospitality, and Miss Mary Buchanan and her state officers had planned an inspiring program. Violet Hoener, District Guild Secretary, gave the key note address Friday night; Edna Smith of Swatow, China, was heard with delight; Mildred Mosier, one of New Jersey's special Guild missionaries, who had arrived from Burma only six days

from 3-4:30, a sightseeing tour of Philadelphia covering 37 miles under police escort. Was that a thrill? Mary Noble had Conferences with C.W.C. leaders and Alma Mater talked all day. Again we went to the Masonic Temple for the banquet which was colorful, jolly and inspiring. Miss Minnie Arget-

Everybody had a good time at the New Jersey State Banquet

singer of West China gripped us all as usual. Girls from the Baptist Institute and from Eastern Theological were there, and the never-to-be-forgotten Devotionals by Mrs. Shane all impressed us with the fact that in some circles today modern youth is dedicated to high and holy purposes.

Of course the power behind the plans was the efficient State Secretary, Ada Harrison.



before, was hailed with joy; Mrs. Bessie Payne, a queenly personality, spoke most beautifully of her race, the Negroes.

EASTERN PENNSYLVANIA. Guild forces, 400 strong, gathered in the First Church, Frankford, for a great Convention, November 20-22. The outstanding feature on Saturday morning was a Panel Discussion arranged by Irene Jones, Dean of Women at Eastern Seminary; and in the afternoon

Children's World Crusade

Stalwart Men of February

George Washington and Abraham Lincoln have held a prominent place in the minds of American youth in February, the month of their birth, and rightly

so. There is beside these great patriots another son of February whose life and work should be familiar to our boys and girls, Dr. Wilfred Grenfell.

Born and educated in England, he became a doctor. It was Mr.

Dwight L. Moody, a great evangelist from the United States whom he heard in London, who woke him up to the need of a world which knew not Jesus. So he decided that he would go where he thought the need was greatest.

Far up on the Eastern coast of Northern Canada lies a strip of land called The Labrador, ice bound for more than half of every year, when it is impossible for a ship to reach its shores.

With no resident doctor and no hospital, he chose to stay with these people. From friends he got money for a hospital and a boat, and young doctors and nurses have given their vacations to help him. During the summer he goes up the coast in the boat which has an operating room fitted out in it. Sick people are brought from miles around to see the doctor and get medicine. And they love to hear the Bible read and sing and pray. In the winter, he goes by dog sleds, over the ice and snow. Many times he has almost lost his life on the breaking ice floes. Often when he wakes up in the morning, he cannot see a single dog, as they burrow under the snow to keep warm. Get some of the following books for stories of his work: *Wilfred Grenfell, The Master Mariner*, by Basil Mathews, \$1.50; *The Story of Grenfell*, by Wallace, \$2.00 (for children); *Sketch of Grenfell*, by Carr, for the R.A., 25¢; *Ten Missionary Dramatizations for Boys*, Swain, 60¢, or the individual dramatization of Grenfell, 10¢; *The Fisherman's Saint—Adrift On An Ice-Pan*, Grenfell.

Mary L. Nolle

Hear Ye! Hear Ye!

C.W.C. Conference Day, May 19, 1937, Blockley Street Church, Philadelphia, Pa. Local Chairman, Mrs. Grover C. Walters,

4232 Disston St., Tacony, Philadelphia, Pa. Save samples of handwork for exhibit. Fuller details next month.

BOYS' AND GIRLS' COLUMN



Little Kuseye of Belgian Congo

NOTE.—Mr. and Mrs. Brown have received some "good letters" from the Crusaders and are acknowledging them by this story of a little girl who came down to the river to see the sights, when the boat stopped at her village to get wood. Mr. and Mrs. Brown were on the boat and took the picture of Kuseye (pronounced Koo-say-yau).

Dear Crusaders of America:

"Moyo,"—that's how I say, Hello. My name is Kuseye. I'm a

Congo girl and my home is on the banks of the river Kwa. The people of my village have a Poste here where they sell fire wood to the river steamers. One day a big boat came and I ran down with the others to see what was happening for when the boats come I always get excited. Sometimes we see funny and sometimes pretty queer things.

This time there were two nice "mindele" (white folks) on board and they kept smiling and smiling at me. Bye and bye the man came ashore with a funny little black box and pointed it at me. I was a bit scared but when they told me not to run but just look at the "Mama" white woman and smile, I did, and you see how I looked.

I wish they could stay with us for awhile. I heard the grown folks talking that they were the "white folks of God" and that it would be good if they could build in our villages. I wonder if their God is the same one of whom our people are always so afraid! Sometimes I see other boys and girls go by. They seem so much happier than I. I can't read; we don't have any teacher or any books or slates and we never had anyone tell us of Jesus. And sometimes I get the funniest ache right down deep in my heart. But I don't know what to do about it. Maybe these white folks could tell me if they knew my language. Or maybe some of you boys and girls could show me yourselves. And, my, if you could teach me just one little verse of one of those hymns that I sometimes hear them sing on the boats, I believe that I could smile just all the time!

Your would-be friend,

Kuseye

Discovering Africa

The Children's Leader for January 1937 contains a set of programs for Juniors on Africa which

will be found very helpful to our C. W. C. leaders. Instead of following a text book, these programs are based on the life stories of some great Christian leaders in Africa. The first and the last take David Livingstone and Albert Schweitzer as representatives of the white race who have given their all to bring Christ to that great continent. The other three programs, under the title of Heroes of the Forest, portray the contributions made by three outstanding people of African birth who, like these their white brothers, have withheld nothing in their devotion to Jesus Christ. There is variety in presentation, and an appreciation of the need of Africa which is filled only by the love of Jesus. Our boys and girls will respond to the challenge thus presented and will long remember the lessons of courage, self-sacrifice and devotion of these noble heroes.

Two Good Companies

The two photographs of Crusader Companies in our Department this month are entitled to your attention. The Crusaders of Mason, Mich., have been organized less than two years, but have done serious work, and I am happy to note that they have had some jolly times at play, too. They meet twice a month, using the study books, have packed two White Cross boxes and gave the first year \$17.00 to missions, and are "doing better than that this year." They have presented two missionary plays for the Sunday school, one of which was repeated at the Association meeting. One Sunday evening they gave a program at the church service when they told about their work and recited the pledge and special memory assignment. They have "all read all the missionary books they have, nearly all have read all of MISSIONS and all have read some of MISSIONS. Every three or four



Crusaders in Mason, Michigan

months they have a social meeting, and we will all agree that they are entitled to it and a group to be proud of.

The Crusaders of Preston Hollow, N. Y., have been for several years a loyal dependable company, following the study and reading programs and entering into the suggested activities which have combined to give them wholesome happy Christian attitudes in life. The picture was taken at their picnic in September.

Rally Day Program

The Annual Rally of the C.W.C. which has been held for about 15 years will bring together both black and white children of our churches, and, as always, members of C.W.C. organizations and children of the churches which have no C.W.C. organizations. In fact it will be in a special sense a World's Children's Rally. As many churches find it impossible to entertain 300 children on Saturday, we have set the time for the Rally during the Easter vacation on the day most convenient. Easter is March 28th. Following are some suggestions:

1. The Association Secretary will plan the Rally, and see that every church is invited. If there

is no secretary, the leader of a Crusader Company will be the logical one to make the arrangements.

2. Have a bus to transport the children from your church and announce the bus the preceding Sunday. (Some of the bachelors and bachelor maids will pay for it.) Autos will do if necessary.

3. Have programs mimeographed.

4. Refreshments are always popular.

5. Have something for each child to take home.

The Program should not be more than an hour and a quarter long.

Stereopticon lectures are: "In Christ There Is No East Or West," "Mather School for Negro Girls," "School Bells Ring in Africa." It is better in using a stereopticon lecture with children to show the pictures giving only a sentence or two about each than to read the entire lecture. About 30 pictures are enough to show.

Music: Group singing and one or two solos or duets.

Stories from the study books or the C.W.C. Department in MISSIONS, told by the children or a leader.

Roll Call of churches and reports.

Dramatizations.



Crusaders in Preston Hollow, New York

Impersonations of our Special Interest missionaries.

Devotional Service using the

special memory assignment for the year.

Candlelight Service.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

The Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.

More Prize Winners

The second prize for year books in the 1935-1936 contest was awarded to the Woman's Missionary Society of the First Church, Spencerville, O. Based on *The Open Gate*, the theme for that year, the programs were "truly missionary in character and presented in thought-provoking method so many phases of our Baptist work." One, the August garden party, will serve to illustrate the "systematic set-up" and the "list of sub-topics to be discussed under each general theme." This also won the judges' admiration.

INNER GATES THAT OPEN INTO
LOVELY GARDENS

Devotions: Isaiah 61:11

Song: Beautiful Garden of Prayer
Program:

The First Garden

The Hanging Gardens of Babylon

Sunken Gardens

*Song—*I Come to the Garden
Alone

Japanese Gardens

Tea Gardens of Assam

The Garden of Gethsemane

*Poem—*God Trims His Trees

Roll Call—My Favorite Flower

*Song—*Thy Word Is Like a Garden, Lord

Brooks House, Hammond, Ind.,
Fosters a Garden Project

*Song—*The Open Gate

The book is entirely home-made (another point mentioned by the judges), the pages neatly typed and bound in an attractive cover.

"Value of content" and "artistic skill" were emphasized in giving honorable mention to the year books of the Woman's Missionary Society of the Mt. Auburn Church, Cincinnati, O., and of the Women's Union of Grace Church, Camden, N. J. These also are based on *The Open Gate*.

The cover of the former has a black-and-white conventionalized

design of the familiar "open gate." Each of the inside pages has an attractive and appropriate illustration. An unusual feature is a page devoted to "Who's Who," listing national, district, state and associational presidents. There are also several pages of denominational information.

The Camden year book has an artistic cut-out design illustrating the Scripture key-note, "Behold I have set before thee an open door." Through this is glimpsed a colored drawing of the world surmounted by a cross.

Tools in Type

When ordering that "program builder's stand-by," *A Book of Remembrance* (25¢), be sure to ask for a free copy of *Gifts*, a set of programs based on the missionary and devotional messages in the *Book*.

A thrilling account of the influence of Bacone College will be found in *New Paths for A Race*. (Free.) You will want a copy for use with *Gifts*.

Congo Leaders Introduce Themselves is a series of life stories told in the first person. This is recommended for the February topic in *Roads*. (Free.)

Civic chairmen will welcome *The Mission of Peace*, a beautiful worship program, designed for use at a meeting on peace or some phase of international relations. It can be used in connection with an address, or study program, or as a complete program in itself. Price 2¢ each; or 1¢ each for 50 or more copies.

NOTE.—Order free literature from your State Convention office, and priced literature from the American Baptist Publication Society. (Any branch house will fill orders. See list on page 107.) It is recommended that, if interested, you place your order at once, while these helps are still in print.



Not a worry in the world

Nor would you . . . if you knew your future was safely provided for.

For nearly ninety years the American Bible Society through its annuity plan has released many hundreds of people from financial anxiety. Twice a year generous payments are made promptly on these annuity agreements which may be secured in sums ranging from one hundred dollars upwards.

And what a satisfaction to know that when you are gone your money will help to spread the Word of God.

Our illustrated booklet "A Gift That Lives" tells you the whole story fully and clearly.

AN INCOME ASSURED

MAIL THIS COUPON TODAY.

AMERICAN BIBLE SOCIETY, Bible House, New York

Please send me, without obligation, your booklet B2 entitled "A Gift That Lives."

NAME

ADDRESS DENOMINATION

CITY STATE

The Fieldglass

Here is another suggestion from Camden. Grace Baptist Church, like other well-informed churches, depends upon *MISSIONS* for the latest news of our mission fields, but it also obtains many an intimate glimpse of the work through *The Fieldglass*, published monthly by the Missionary Committee of the Bible School. The aims of this attractive bulletin are ably set forth in the opening number by Mrs. Harold Bennett, the editor, who writes in part:

The world's our field; our largest parish
Begins within the church we cherish
And stretches on to far-off lands—
To Arctic snows, to desert sands—
Wherever sons of earth abide,
For whom the loving Saviour died.
And so *this* Fieldglass has been made
In hope that it will be of aid
In bringing into closer view
Things that have been remote to you.

Since the bulletin is limited to one sheet of paper, 8 x 12 inches in size, folded through the center to form a four-page booklet, most of the items must of necessity be brief. They are, however, exceedingly well written, with titles that are challenging or catchy (or both!). Here are only a few from the five issues which have reached the Conductor's desk. *Right About Face, Resourceful Redmen, Copy Cats, Pills and Preaching, Hurrah for the Co-Eds. Believe It or Not!* and *Did You Know?* head columns of missionary "facts and figures" with not a few "oddities." Local events of a missionary character, such as the missionary banquet at which Dr. Lerrigo was the guest speaker, are announced. And, best of all, the younger members of the School are not forgotten. An attractive junior issue, containing a long, interesting letter from Nzobo, a little African girl, indicate that the children have an important place in the committee's plans.

MISSIONS CROSS WORD PUZZLE PAGE

No. 6. The Birth of Christ

ACROSS

1. "His name was called . . ."
6. "in the days of . . . the king"
10. "full of grace and . . ."
12. Greek letter
13. Church officer
15. Mouths
17. Turn about
19. "He that hath . . . to hear, let him hear," Matt. 11:15
20. "his sister stood afar off, to . . . what would be done to him"
21. Son of Ishmael, Gen. 25:15
22. Since
25. Bachelor of Music (L.)
26. Tantalum
28. Within
31. Pronoun
32. "there went out a . . . from Caesar Augustus," Luke 2:1
33. "it came to pass, as the . . . were gone away from them"
34. Direction

35. Theme of a composition

37. Roman weight

39. Middle Atlantic state

40. Note

43. One of David's guard, 1 Chron. 11:29

46. "there was no room for them in the . . ."

48. "they saw the young child with . . . his mother"

51. A gift of the wise men

52. Past

53. American author; robe (anag.)

54. The self

56. Accustom

58. "that all the world should be . . ."

59. "keeping . . . over their flock"

DOWN

1. "Now when Jesus was born in Bethlehem of . . ." (var.)

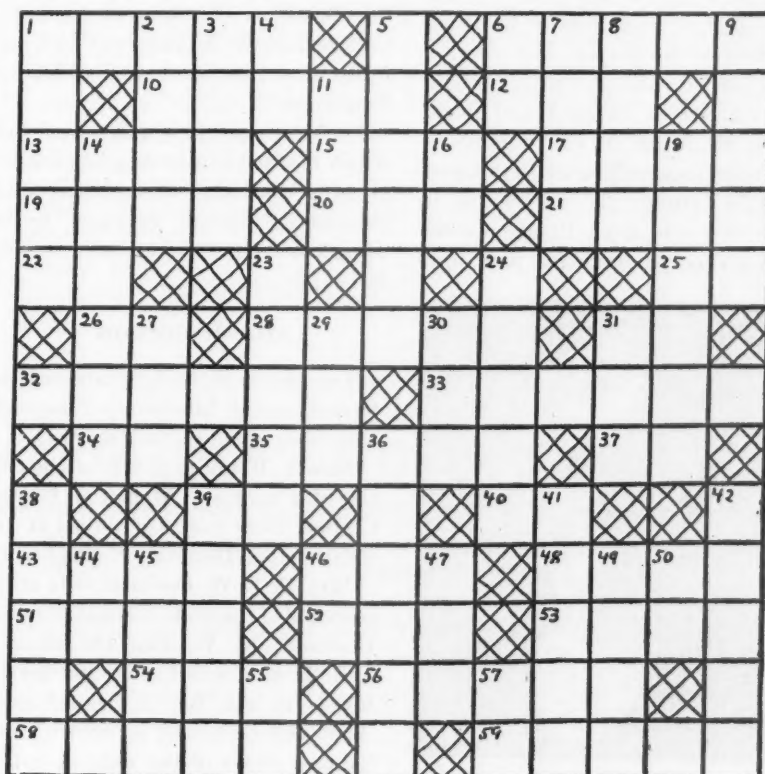
2. "we have seen his . . . in the east"

3. Vases

Last Month's Puzzle

J	U	D	E	A	R	M	L	U	K	E
O	R	A	T	E	O	P	O	S	E	R
H	E	R	O	D	M	H	O	A	R	Y
N	E	N	D	E	A	R	I	N	G	X
O	S	A	N	N	A	L	E	A		
A	T	A	A	S	S	I	T	O		
C	H	R	I	S	T	S	A	V	I	O
T	E	N	S	E	V	E	N	O	N	E
R	T	I	F	E						
M	A	R	E	O	P	A	G	U	S	M
A	L	C	O	R	E	A	M	A	S	A
T	I	T	U	S	R	P	E	T	E	R
T	E	S	T	A	S	K	S	E	E	K

4. Variant of Shu, Egypt deity
5. "he demanded of them where . . . should be born"
6. High tension
7. "wise men from the . . ."
8. "his arm shall . . . for him"
9. "being warned of God in a . . ."
11. "a thread of . . .," Judg. 16:9
14. Church festival commemorating Christ's resurrection
16. Preposition
18. Flower forms
23. "shepherds abiding in the . . ."
24. Duct
27. "his strange . . .," Isa. 28:21
29. Born
30. Son of Hezron, Ruth 4:19
31. "For all the promises of God in him are . . .," 2 Cor. 1:20
36. "and laid him in a . . ."
38. "watch over their flock by . . ."
39. Small fly
41. A Jewish "speaker"
42. A gift of the wise men
44. "And, . . . , the angel of the Lord came upon them"
45. Masculine proper name (abbr.)
46. North Central state
47. Father of Joshua, 1 Chron. 7:27
49. Encourage
50. Note
55. Alleged force
57. An Ancient Order (abbr.)



States Replace Districts

(Continued from page 109)

Conference of the two national Woman's Mission Societies for several years made an intensive study by means of questionnaires, letters and conferences.

As a result of this study and because of the changes in our denomination as a whole, the Committee of Conference, at its meeting November 6th, unanimously took this action:

After studying for a period of years the woman's work in the denomination, the Committee of Conference believes that the time has come to transfer the responsibility of this work from the districts to the Woman's Baptist Society of each State. The Committee therefore *recommends*: That the districts be discontinued at the time of their annual meetings in 1937 and from that date the Woman's Baptist Mission Society of each state shall be the link between the two National Woman's Societies and the associations.

This recommendation subsequently was approved by the Boards of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society.

The unflinching loyalty expressed in the groups which have discussed this matter and the cooperative spirit shown by the women of the churches have convinced us that the carrying of the story of Christ to the women and children of the world will be continued enthusiastically.

The Committee of Conference is now at work on suggestions for enlarging the activities of our volunteer women. In doing away with the functioning of the districts, a new avenue of advance work for women is being opened. The State Woman's Society as a unit will harmoniously carry on the work in cooperation with the two National

Woman's Societies, in a larger, more progressive way. Information will come directly to the State officers and through them will operate in the local churches of the state. Programs will be planned at headquarters and sent directly to the State Presidents. Thus no time will be lost in sending these to the local churches.

This new plan of organization is an upward and forward step for Northern Baptist women.

Alice B. Coleman

A TRIBUTE BY MRS. O. R. JUDD

In the passing on October 22, 1936, of Mrs. George W. Coleman, known and beloved as a long time leader of Baptist women's home missionary interests, were rounded out more than 50 years of official service to the church of Christ. Home, church and school played important parts in the shaping of her life and the development of her character. From her mother she learned obedience while yet in the cradle. Her father's teaching introduced her to the Christian doctrines, fostered her love of the Bible, and led her in early youth to accept the obligations of Christian stewardship in giving and service. From him also she derived her intelligent interest in national and world affairs. She began her Christian life in the Congregational church. In summers spent in Vermont she was invited to assist in a struggling Baptist church and soon took a prominent part in its

services. Later she entered into the Baptist fellowship as a member of Clarendon Street Baptist Church, Boston, of which Dr. A. J. Gordon was then the honored pastor.

Hers was essentially the pioneer spirit. Always she was following the gleam to larger service and vision. In her girlhood she was, in 1879, one of the founders of the Woman's Home Mission Association of the Congregational churches. Soon after she joined the Baptist church in 1886 she was invited to membership on the Board of the Woman's American Baptist Home Mission Society, with headquarters in Boston.

Unremitting in labor, deeply devotional in spirit, thorough and discerning in leadership, exceptional in insight and foresight, her life has left its impress for good on many lives. In 1906 she was Chairman of the Northfield Home Missions Conference. In 1908 she was one of the founders and the first President of the Council of Women for Home Missions. Unstintedly as she gave of herself to these activities and the related responsibilities which grew out of them, she found time also to serve the Woman's City Club of Boston, the Foreign Policy Association, the Board of Trustees of Spelman College, and the development with her husband of the Sagamore Sociological Conference.

Laid aside for four years by a fall which resulted in a broken hip and increasing disability, she rejoiced until the end that she still "belonged" to the Kingdom interests which were the life of her life.

In Memoriam

Two former State Secretaries of the Department of Missionary Education have been called to their reward.

Mrs. A. B. Lorimer, wife of the pastor of Chambers Memorial Baptist Church, New York City, died at the Presbyterian Hospital, November 11.

Mrs. H. DeW. DeGroat, wife of the principal of the State Normal School at Cortland, N. Y., died December 1.

Both were well known and greatly loved by our Baptist constituency. They will be missed in women's missionary circles of the state as well as their home churches and communities.



Mrs. George W. Coleman

BOOK REVIEWS

(Continued from page 107)

right understanding. (A. J. Holman Co.; Philadelphia; \$2.75.)

NEW BOOKS RECEIVED

Home Life in the Bible, by EMMA WILLIAMS GILL, Broadman Press, 189 pages, \$1.25.

One Hundred Years, by ARTHUR JUDSON BROWN, Revell, 1,084 pages, \$8.

The Life of Christ, by ADAM FAHLING, Concordia Pub. House, 734 pages, \$5.

East and West—Conflict or Coöperation? by BASIL MATHEWS, Association Press, 206 pages, \$1.75.

On Growing Old Gracefully, by CHARLES COURTENAY, Macmillan, 235 pages, \$2.

The Rebirth of a Nation, by JACOB GARTENHAUS, Broadman Press, \$75.

Pastor and People, by O. C. S. WALLACE, Broadman Press, 128 pages, \$1.25.

Way of the Witnesses, by EDWARD SHILLITO, Friendship Press, 144 pages, \$1.

Christmas Again, by HANS PETER GRAVENGAARD, Chapman & Grimes, 319 pages, \$2.50.

The Purpose of God, by W. R. MATTHEWS, Scribner's, 177 pages, \$2.

Personal Triumph, by MILES H. KRUMBINE, Harpers, 135 pages, \$1.50.

● CHRISTIAN EDUCATION IS INDISPENSABLE

LIFE ANNUITIES

issued by

The Baptist Board of Education

WILL GIVE YOU

- 1— Life long protection.
- 2— A fixed, dependable income.
- 3— Freedom from investment cares.
- 4— Partnership in the Christian training of Baptist youth.

CONCERNING ANNUITIES AND LEGACIES

Write to FREADA E. KOEKER, Secretary

THE BAPTIST BOARD OF EDUCATION
152 Madison Ave. New York, N.Y.

The Bible To Be Read as Living Literature, by ERNEST BATES, Simon & Schuster, \$3.75.

in the Near East. It is called *The Silent Oak* and is published by Revell.

BOOK NOTES

A thorough and impartial survey of the efforts of federal and state governments to control the sale of alcoholic beverages is promised by Harpers in a forthcoming book entitled *After Repeal*. The authors are Leonard V. Harrison and Elizabeth Laine.

An Armenian by birth, a Red Cross nurse during the World War, marrying an Armenian stock broker in New York after the war—this is the background of a novel by Armine Gabriel reflecting racial and religious conflicts

Cash Prizes!

Nine cash prizes ranging in amounts from \$15 to \$75 are to be awarded in the 1937 Stewardship Essay Contest

The 10th annual Stewardship Essay Contest opened January 15th and will close April 15th. If you have not yet entered and are interested, there is still ample time for you to write an essay on the subject of the local church. All essays must be submitted by April 15th. Every envelope bearing a postmark not later than midnight of April 15th will be considered.

The contest is open to all Baptist young people. For full particulars and conditions, send for a copy of the explanatory pamphlet. Address Stewardship Committee, Council on Finance and Promotion, 152 Madison Avenue, New York City.

I need Life Insurance

MAIL COUPON TODAY

2.00
MONTHLY

is all you need to pay for life insurance under this remarkable plan

BAPTIST MUTUAL LIFE INSURANCE COMPANY'S low premium of only \$2 a month buys \$1,481 of insurance at age 21; \$1,351 at age 25; \$1,183 at age 30; \$1,020 at age 35, etc. Age one to sixty-five, men and women. Send coupon to find out amount at your age.

LEGAL RESERVE life insurance offers you lifetime protection with cash loan values and standard provisions and benefits printed in the policy and guaranteed.
MAIL COUPON TODAY—Insurance is vital—no obligation.

Baptist Mutual Life Ins. Company of America,
189 W. Madison Street, Chicago, Illinois.

Please mail details of your \$2.00 policy. MSF

Name.....

Exact Date and Year of Birth.....

Address.....

Occupation.....

WHEN in NEW YORK
STOP AT THE
PRINCE GEORGE HOTEL
ALBURN M. GUTTERSON, MGR.
FIFTH AVENUE at 28th STREET, N. Y.

Close to
Many Famous Churches
4 Blocks from
Largest Department Stores
& Empire State Bldg.
Write for Road Map
showing new route
numbers through city

In the Zone of Quiet
1000 Rooms with Bath
SINGLE \$2
DOUBLE \$3
No charge for cot for
Little Tot
Nation in attendance for
ladies traveling alone
Evening Concerts in
Largest Hotel Lounge
in New York

THE BELMONT PLAN

(Continued from page 111)

part of our denominational program for the current year. Taking its name from the experience of the Belmont Presbyterian Church of Roanoke, W. Va., this plan has been tested in many Baptist churches with similar results.

By action of the Council on Finance and Promotion, it is recommended that the tithing cover a period of three months—March, April and May—and that it be related to Enlistment Month (February 14 to March 14). Another recommendation is that unless otherwise determined, the proceeds from this increased giving shall be divided upon a fifty-fifty basis as between local church needs and the Unified Missionary Budget of the denomination, or at least on the basis of the ratio existing in the present schedule of giving.

The leaflet "An Adventure in Tithing," published earlier in the

year, is available and will be found most helpful in presenting the three months' tithing plan. Copies of this leaflet may be obtained from the State Boards of Promotion, which are also prepared to supply cards for the use of individuals in registering their intention to give a tenth of their income for three months.

Convention Plans for Philadelphia

At its meeting in Chicago, December 1-2, the General Council approved the Program Committee's recommendation that the Philadelphia Convention devote its forenoon sessions to business, its afternoon sessions to information, and its evening sessions to inspiration. Convention dates are May 20-25, 1937.

The Council also adopted a plan for the appointment by the Convention President of a special standing committee to serve throughout the year in order to assemble data and study world

trends and events and present their findings in organized form for consideration by the Committee on Resolutions when appointed at Philadelphia.

The Program Committee (President E. J. Anderson of Linfield College, McMinnville, Oregon, *Chairman*, and Rev. J. Willard McCrossen, First Baptist Church, Paterson, N. J., *Secretary*), met for its second session in Philadelphia on January 16th. Its final report will be presented to the General Council for approval on March 3rd.

Caught by the Camera

Illustrations in this Issue

AMERICAN NEGRO: Lumpkin's Jail, Chapel at Morehouse College, 96; Biology laboratory at Morehouse, 97; Students at Atlanta University, 98; Student preacher, 101; Mather School graduates, 114; Nursery in Detroit Christian Center, 115.

BELGIAN CONGO: Boatman, 82; Crowd at Lukunga, 82; Boarding school boys, 83; Vine bridge, 83; Josua Wamba, Aloni Budimbu and family, 84; Trained elephants, Lukunga market place, 85; Kuseye, 121.

BURMA: Karen Woman's Bible Training School, 112, 113.

CHINA: River scenes, 74, 80; Shanghai, 75; Highway, 75; Poppy field, 76; West China Union University, 77; Modern transportation, 78, 79; University of Shanghai graduates, 90; Missionaries and Chinese pastors, 81; East China Conference, 89.

INDIA: Little mother, 72; Kindergarten children, 87.

MISCELLANEOUS: Chart of denominational organizations, 116; W. W. G., Needham, Mass., 118; E. Nebraska House Party, 119; New Jersey State Banquet, 120; C. W. C., Mason, Mich., 122; C. W. C., Preston Hollow, N. Y., 123.

PERSONALITIES: Alice R. Veeraswamey, 86; Shailer Mathews, 108; W. G. Spencer, Ambrose Swasey, Edgar Dewitt Jones, 92; Nathaniel Colver, 104; Mrs. George B. Coleman, 126.

Instructions to Subscribers

	SUBSCRIPTION PRICE		
	United States	Canada	Foreign Countries
Single Copies	\$1.25	\$1.50	\$1.60
In Clubs (5 or more)	1.00	1.25	1.45

Remit by Money Order or Draft. Make all checks, Postal or Express Orders payable simply to MISSIONS.

Bills, coins, stamps are sent at sender's risk. When you receive notice that your subscription has expired, renew it at once, if you have not already done so. Use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

NEW "SNOW BALL" TOMATO

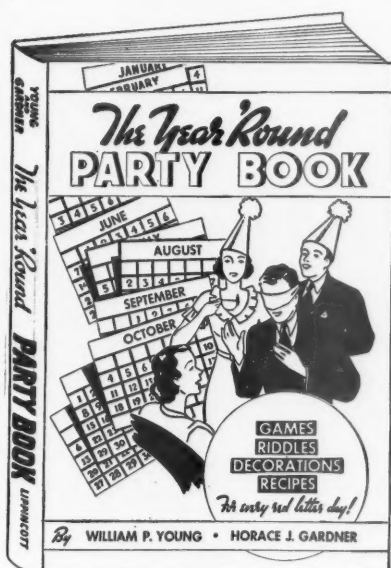
IVORY
WHITE
FRUITS



ACID
FREE
FLESH

Write TODAY for your packet. Be first in your community to grow these large, white, delicious, acid-free tomatoes. Send 10c (stamps or coin) NOW for generous planting of this unique vegetable. Do not delay. Supply limited.

E. ANDREWS FREW, Sta. 392, Paradise, Pa.



The Year 'Round PARTY BOOK

BY WILLIAM P. YOUNG AND HORACE J. GARDNER

New Party Programs for Every Occasion

A SOURCE of information for everyone called upon to entertain large or small groups, on any date, regardless of the season of the year.

It provides complete programs for red-letter days of each month, grouping in one section the games, decorations, refreshments and conundrums for the day under discussion.

It is entirely free from objectionable material of any kind and the programs can be used at parties, socials and entertainments for young or old of either sex.

Every individual, teacher or group leader who gives a party or social will find the book very helpful.

There are twenty complete programs: New Year's Day, Lincoln's Birthday, St. Valentine's Day, Washington's Birthday, Leap Year-Valentine Combination Party, St. Patrick's Day, April Fool's Day, Easter Party, May Day, Memorial Day, Flag Day, Independence Day, Vacation-Rainy Day, Labor Day, Columbus Day, Hallowe'en, Armistice Day, Thanksgiving, Christmas and Watch Night.

Send orders to E. B. Tilton, 152 Madison Avenue, New York City

PRICE \$1.00

THE J. P. LIPPINCOTT COMPANY

CHRISTIAN GREETING CARDS

For Sale or for Personal Use

New, attractive EASTER and EVERY DAY Greetings with worthwhile sentiments, many with Bible Texts — in great variety of artistic settings — the type of Greetings Christian people are looking for. Cards that are different — not found in stores — Boxed and Unboxed — good profit — no investment necessary. Catalog and Sales Plans on request.

PEASE GREETING CARDS, Inc.
260 Laurel St. Dept. N BUFFALO, N. Y.

Don't postpone your
acquaintance with

Pulpit Digest

The 64-page monthly, non-denominational journal

FOR THOSE WHO WANT TO KEEP
ABREAST OF THE HISTORY-MAKING
THOUGHT & EXPRESSION
IN THE WORLD OF RELIGION

Two Magazines in One

I. SERMONS

The best contemporary sermons of the day complete and unabridged — by the greatest preachers of all denominations — sermons that are bringing new members into the church.

II. RELIGIOUS PRESS DIGEST

The best articles from religious journals of all denominations, condensed for your ready reference.

A JOURNAL YOU CAN-
NOT AFFORD TO MISS

Send in \$1 for a 5-month trial today!

The Pulpit Digest

GREAT NECK, N. Y.

BAPTIST PERIODICALS FOR BAPTIST CHURCHES

- They are Biblical
- They are evangelistic
- They are safe and sound
- They train for Christian leadership
- They help pupils to be good Baptists
- They help teachers to be better teachers

It is as important to have Baptist periodicals in the class as it is to have a Baptist pastor in the pulpit.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

Order from our nearest house

ROGER WILLIAMS

The Pioneer of Religious Liberty
BY

OSCAR S. STRAUS

A keen and penetrating interpretation of Roger Williams and his principles. The finest appreciation in print of the marvelous achievements of the founder of Rhode Island and of religious freedom in America and the world. Here may be found an answer to the dictatorships of the present day.

A Foreword to this new edition of this book, which was first published in 1894, is an address delivered by Chief Justice Charles Evans Hughes at the laying of the corner stone of the National Baptist Memorial to Religious Liberty in Washington, D. C. In addition, the book will carry an interpretation of Roger Williams by Professor R. E. E. Harkness from the standpoint of Williams' social heritage and environment.

Price \$1.15

Send orders to
American Baptist Historical Society
Chester, Pa.

THE LAST WORD

Instead of Flowers

A new use for a complimentary subscription to MISSIONS is reported from two different parts of the country.

In Lebanon, Indiana, the Anna Rhea Chapter of the World Wide Guild, instead of sending flowers to one of its members when ill, furnishes a year's subscription. The First Baptist Church of Minot, S. D., pastor Henry F. Widen, does likewise. The Lebanon W. W. G. writes, "Our members when ill can

enjoy MISSIONS longer than the flowers."

When expressions of sympathy are called for, "to say it with flowers" is always commendable. Nevertheless flowers wither. The sick person gets well and too often easily forgets, whereas the monthly arrival of MISSIONS throughout the year brings a reminder not only the recovery of health, but also of the sympathetic concern manifested by friends during the illness.

A Three Months' **ADVENTURE**

■

THAT thrilling and effective plan which we call "A Three Months' Adventure in Tithing" (sometimes known as the Belmont Plan) is recommended to the churches of the Northern Baptist Convention. Through its use many churches in many denominations have experienced a large increase of income for local expense and missions.

A simultaneous period for this adventure is suggested for the three months March, April, and May of this calendar year.

It is proposed that the increased giving during these three months be divided on a 50-50 basis between current expense and the unified missionary budget.

Pastors testify that the tithing adventure develops new enthusiasm. Attendance at worship services increases and the whole life of the church takes on fresh vigor.

Send to your state office for a leaflet that explains this interesting proposal. Read it carefully, inquire about results achieved this year in Baptist churches, and you will understand why the plan has gained such remarkable momentum.

NORTHERN BAPTIST CONVENTION

COUNCIL ON FINANCE AND PROMOTION

HERBERT B. CLARK, *President of the Northern Baptist Convention*
W. S. K. YEAPLE, *Chairman of the Council on Finance and Promotion*

■